

VICHARA SAGARA

A Treatise in Advaita Philosophy



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VOLUME 21

Chapter 6

The description of the falsity of the teacher, Vedanta and all the means for the Kanistha Adhikari

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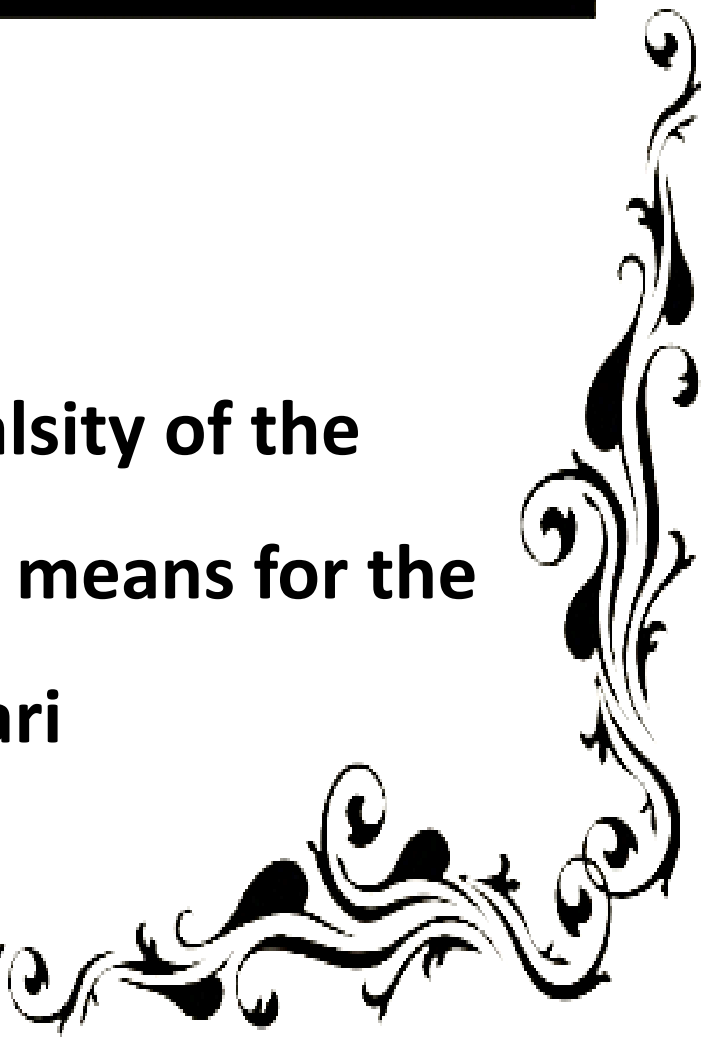
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CHAPTER 6

**The Description of the Falsity of the
Teacher, Vedanta and all the means for the
Kanistha Adhikari**



Lecture 250 :

संस्कृतविचारसागरे गुरुवेदान्तादिसाधनमिथ्यात्ववर्णनं नाम
॥ षष्ठस्तरङ्गः ॥

Mandah Adhikari - 2 Meanings

- Sadhana Chatushtaya Sampatti deficient
- Improve Sadhana Chatushtaya Sampatti by Sadhanas
- Karma Yoga - Upasana Yoga

- Highly earned, Highly rational
- Capable for thinking a lot
- Intellectual not emotional - Raaga Dvesha based
- Too Many questions rise in the Mind

- This Mandah Adhikari has studied other philosophies, has block in intellect.
- Aham Brahmasmi not valid knowledge
- Vedanta - Atma - one of the ideas, not fact for him
- Sapratibandhaka Jnanam
- Chapter 4 and 5 - Sravanam Pradhanam

Chapter 6 :

- Yukti Pradhanam, Manana Pradhanam, Overactive intellect, over learned intellect, problem.
- Does not know that Vedanta - Does not function in the field of logic

Svetasvatara Upanishad :

- Naisha Tarquena Apaniya... Logic based dues derived from Pratyaksha Jnanam, in Anatma Realm.
- Aniyana Atarqueya Anupratena
- Does not know limitation of Tarqa
- Understands but can't Accept, can't Assimilate Atma Portion.
- Intellect Discomfort continuously felt
- Majority have emotional obstacles and intellectual discomfort, other Philosophies create more questions.
- Lot of Sanskrit words introduced in Chapter 6

Concentration :

- Jagan Mithyatvam, Pratyaksha and Tarqa Pradhana Seekers can't accept Jagan Mithyatvam.
- Sankhya, Yoga, Nyaya, Veiseshika don't accept Jagat Mithya
- More you are Pratyaksha or Tarqa Pradhana, Jagan Mithyatvam becomes difficult.
- More you come to Shastra Pradhanam, Jagan Mithyatva is Assimilable.

Title :

गुरुवेदान्तादिसाधनमिथ्यात्ववर्णनं

- Jagat, Guru, Shastra - Mithya
- Tarqa Drishti, Modern Science can't accept Jagan Mithyatvam, Non-reality of Jagat.
- Toughest portion of Vedanta
- Brahma Satyam, everyone accepts
- Mithyatvam of Sadhana, Veda means of Advaita not easy to accept.
- Veda negates - Veda Pramana itself ultimately.

Topic 317 :

(३१७) उपोद्धातः – चतुर्थतरङ्गे उत्तमाधिकारिण उपदेशप्रकारो वर्णितः। पञ्चमतरङ्गे मध्यमाधिकारिण उपदेशप्रकारः कथितः । अस्मिंस्तु तरङ्गे कनिष्ठाधिकारिण उपदेशप्रकारो निरूप्यते। यस्य तु संशया बहवो जायन्ते स तीक्ष्णबुद्धिरपि कनिष्ठाधिकार्येव भवति। संशयो हि पापात्मा। “संशयात्मा विनश्यति” (भ. गी. ४.४०) इति स्मृतिः। अस्य तरङ्गस्य युक्तिप्रधानत्वात् यस्य गुरुमुखाच्छ्रुतेऽपि वेदार्थे कुतर्का उपजायन्ते तस्यायं तरङ्ग उपयुज्यते। कुतर्कदग्धबुद्धिः कनिष्ठाधिकारी। तस्योपदेशप्रकारोऽस्मिन् तरङ्गे वर्ण्यते। पञ्चमे तरङ्गे प्रणवोपासनजगदुत्पत्त्यादिनिरूपणात्पूर्वमिदमुक्तम् – चैतन्याद्भिन्नमज्ञानं तत्कार्यं चानात्मा। अनात्मपदार्थः सर्वोऽपि सप्रवन्मिथ्या इति । तमिमं गुरोरुपदेशं श्रुत्वा प्रश्नादुपरतौ ज्येष्ठौ भ्रातरौ दृष्ट्वा तर्कदृष्टिः पृच्छति –

Upothgatha = Introduction definition :

Prakruta	Siddhyartham	Chinta
<ul style="list-style-type: none">- Main Topic- Brahma Satyam, Jagan Mithya	<ul style="list-style-type: none">- Some other topic useful to enter Main Topic	

Chapter 4	Chapter 5	Chapter 6
<ul style="list-style-type: none"> - Uttama Adhikari - Adhyasa Pradhanam 	<ul style="list-style-type: none"> - Madhyama Adhikari - Srishti Pradhanam 	<ul style="list-style-type: none"> - Mandah / Kanishta Adhikari - Tarqa, Yukti Pradhanam

- Intellect of Mandah Adhikari is a Doubt Manufacturing factory.
 - Class 1 → 100 Doubts
 - Class 2 → 200 Doubts
 - Class 3 → 300 Doubts

- **Fine thinker life long, Never comes to be knower or gets Liberation = Mandah Adhikari.**

- Life wasted in Question and Answer, Caught by Tarqa

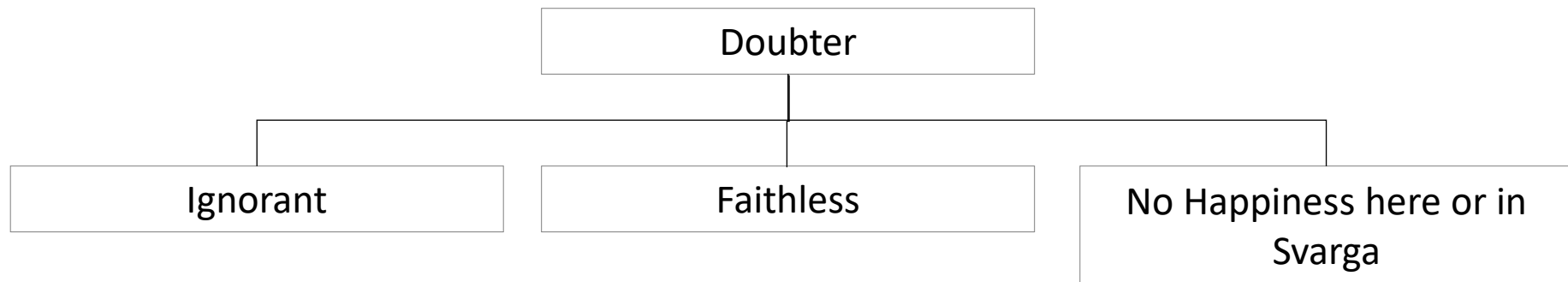
- **Not intellectually comfortable, eternal questionnaire.**

- Teacher forced to come to Triangular format and Prays for Questionnaire
- Kanishta Adhikari, worst Student, intellect becomes Obstacle, has more doubts in form of Papam.
- What Obstructs Jnanam = Papam.

अज्ञश्चाश्रद्धानश्च
संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परः
न सुखं संशयात्मनः ॥ ४-४० ॥

ajñāścāśraddadhānaśca
saṁśayātmā vinaśyati |
nāyaṁ lōkō'sti na parah
na sukhaṁ saṁśayātmanaḥ ||4-40||

The ignorant, the faithless, the doubting-self goes to destruction; there is neither this world, nor the other, nor happiness for the doubter. [Chapter 4 – Verse 40]



- Samashaya Atma Vinashyati....
- Good enjoy Diwali Sweet... Doubts - who made it, is Svarga there....
- Both Papa, Has Doubt - Dvaitam, Visishta Advaitam, Advaitam
- Vedanta Virodi Tarqa = Kutarka intellect scorched by wrong reasoning, Kanishta, lowest, worst Adhikari.
- Question raised based on what has been taught in Chapter 5

Chapter 5 - 2 Main Topics

Srishti

Nirguna Brahma Upasanam

Statement made by Guru :

- Most Profound but Unswallowable statement of Vedanta

i) **Brahman alone is reality, Satyam**

ii) **Brahman is Chaitanyam**

iii) **No Proof required**

iv) **One who asks Proof has to be conscious**

v) **Science :**

- Before Big Bang State, there was State of Singularity, Stage of no Information, ignorance, I don't know
- Probe anything in creation, it will end in I don't know (Agyanam), information, Mystery.

vi) :

Karanam of Jagat	Karyam
Agyanam	Jagat

- Consciousness is Absolute reality.

Other than Consciousness, 2 Things
are there

Ignorance

- Condensed form of “I don’t know”
- Cause of Universe
- Try to explain Universe in any other way, there will be logical problems

Products of ignorance

- Entire Material world

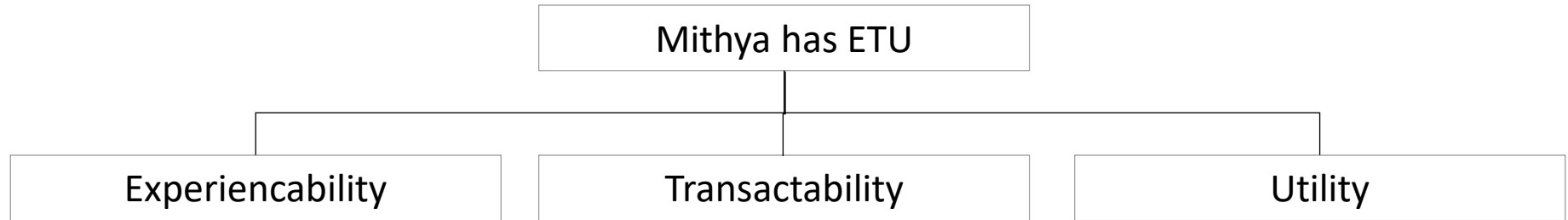
vii) Mandukya Karika :

- Sat Karya Vada
- Asat karya Vada
- Universe called Mithya, because, on the wake of knowledge, it disappears.
- **Anatma and ignorance loose their existence on the rise of Atma Jnanam.**
- **Existence taken from Anatma and Agyanam, handed over to Satchit Ananda Atma.**
- If above understood, Vedanta is over
- Aham Satyam, Jagan Mithya is Said in beginning of Chapter 5 by the Guru.

viii) Chaitanyam Binna Agyanam.

- Not individual Agyanam but Samashti Agyanam called Moola Avidya, Maya.
- Its products are Anatma

a) How to understand concept of Mithya :



b) Does not have existence of its own

c) Existence given by observer alone

- Observer lends existence to Anatma

d) Borrowing existence, Anatma becomes experienceable, transactable, useful :

- This is an Abstract concept, intellect finds it difficult to understand and Accept.

e) I Observer, Consciousness lend existence to the world :

- Borrowing existence from me, world becomes ETU

f) Dream :

- Experienceable, transactability useful

Example :

- Story of king in Chapter 5 - Swapna Crocodile caught him, he suffers, Dream medicine cures, not waking Medicine.
- All 3 ETU's are there in Dream

Who lends Existence to Dream?

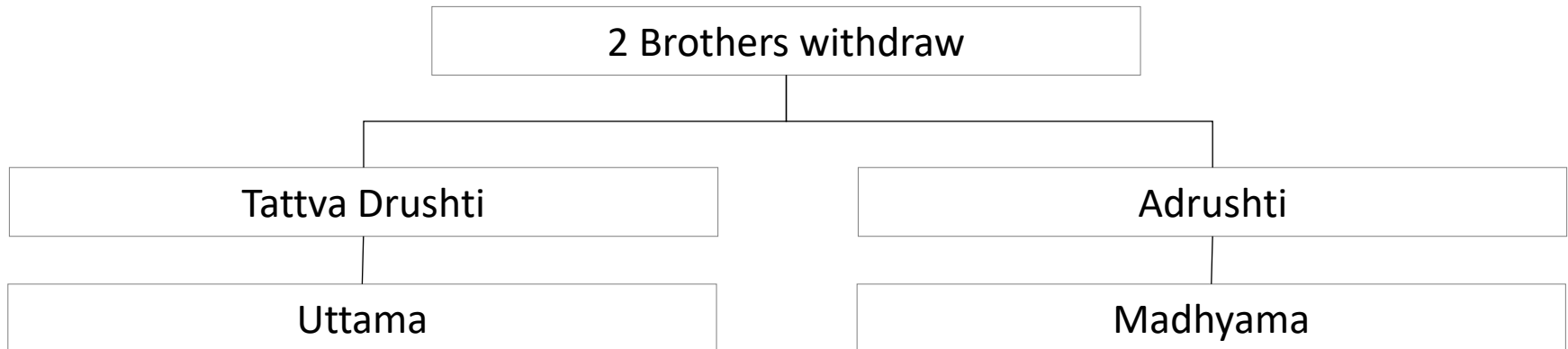
- I alone lend ETU to dream

Panchadasi :

- When confusion regarding Mithya, think about Dream for 5 Minutes
- Tarqa Drushti Asks irrelevant question about dream
- Instead of taking relevant portion of example, they take Non-relevant portion and ask question.

g) 1st Objection :

- Svapnaha Na Mithya
- Based on Svapna we understand Jagrat is Mithya.



- Intellect Satisfied with teaching.

Topic 318 - 319 :

(आ. ३१८-३१९) कनिष्ठाधिकारिणस्तर्कदृष्टेः प्रश्नः —

- Rajju Sarpa, Mirage water generates more questions for Tarqa Drusti.

Guru feels :

- Did I get trapped with Examples

Tarqa Drushti :

- **With Dream can't establish Jagat - Mithya**

- Whatever is not known in Jagrat will not appear in Svapna, Unexperienced.
- In Movie, Book ok
- Vasana projected = Svapna

- **What is experienced in waking is recollected in Svapna.**

Nyaya Philosophy - Dream definition :

- Remembrance of real waking world = Dream
- Remembered object is Satyam can't say Jagrat is unreal because Svapna is real only.

Topic 318 :

(३१८) स्वप्नदृष्टान्तेन जाग्रत्पदार्थस्य मिथ्यात्वं न भवति इति तर्कदृष्टिः पृच्छति – पूर्वमत्यन्तमज्ञातो यः पदार्थस्तस्य ज्ञानं स्वप्ने न भवति। किन्तु जाग्रति यद्विषयकानुभवोऽभूत् तद्विषयकं स्मरणं स्वप्ने जायते। तथा च स्मृतिविषयजाग्रत्पदार्थानां सत्यत्वात् स्वप्ने जायमानं तद्विषयकस्मृतिज्ञानमपि सत्यमेव। तस्मात्स्वप्नदृष्टान्तेन जाग्रत्पदार्थानां मिथ्यात्वकथनं न युज्यत एव ।

2nd Argument :

- For Swapna Satyatvat, not Mithya
- During Swapna, Sukshma Sharira Mind leaves body, Sense organs, travels to Various Places and experiences Jagrat Padartha.
- Only mind goes out of Body and Returns.

Visishta Advaitam :

- Dream is Ishvara Srishti for Jiva not Mithya
- Sankhya, Yoga, Nyaya, Veiseshikas are all Dvaitin, Don't accept Mithya - 3rd Category.
- Have only 2 Categories in creation.

Creation

Existent

- Experienced
- Sarvam Satyam
- Swapna also Satyam

Non-existent

- Never experienced

- For lay person, Swapna unreal
- Study other Philosophies, unreal Swapna also becomes real, because you experience.
- Jiva leaves a Physical body
- Linga Shariram, Sukshma Shariram goes out.

- **Real Mountain, ocean, Sukshma Sharira Buta Pashyati**

Sruti Quotation : Brihadaranyaka Upanishad :

प्राणेन रक्शन्नपरं कुलायं
बहिष्कुलायादमृतश्चरित्वा ।
स ईयतेऽमृतो यत्र कामं
हिरण्मयः पुरुष एकहंसः ॥ १२ ॥

prāṇena rakśannaparaṃ kulāyaṃ
bahiṣkulāyādamṛtaścaritvā |
sa īyate'mṛto yatra kāmam
hiraṇmayah puruṣa ekahaṃsah || 12 ||

'The radiant infinite being who is immortal and moves alone preserves the unclean nest (of a body) with the help of the vital force, and roams out of the nest. Himself immortal, he goes wherever he likes. [4 - 3 - 12]

Shankara :

- Jiva leaves body and experiences Dream, as though....

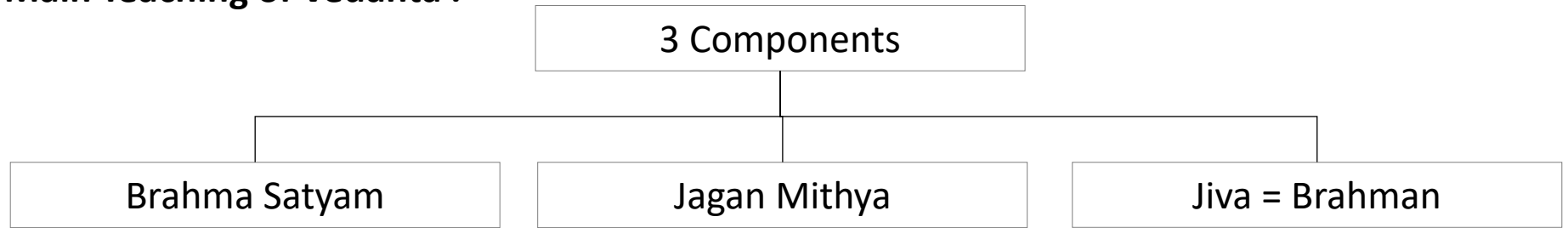
Topic 319 :

(३१९) स्वप्नो न मिथ्या —

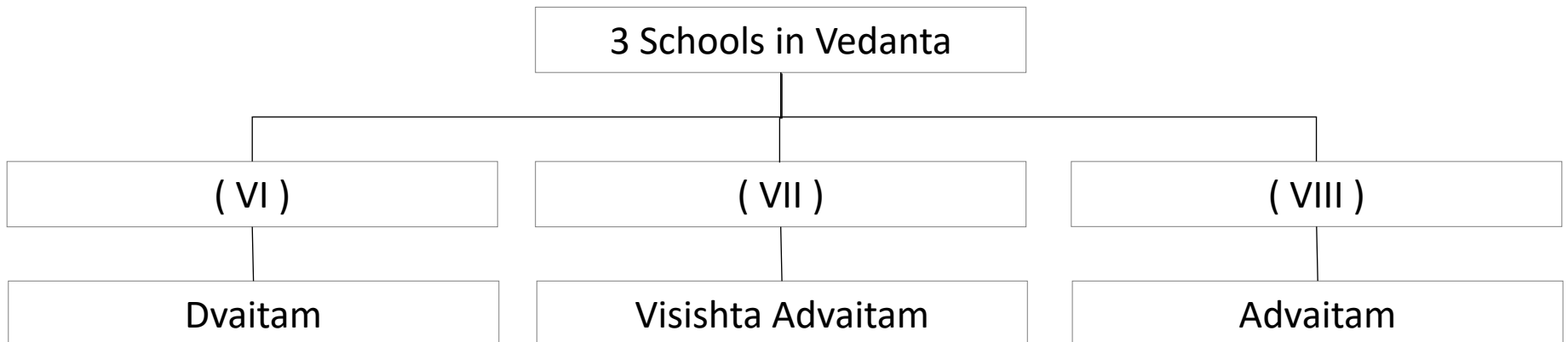
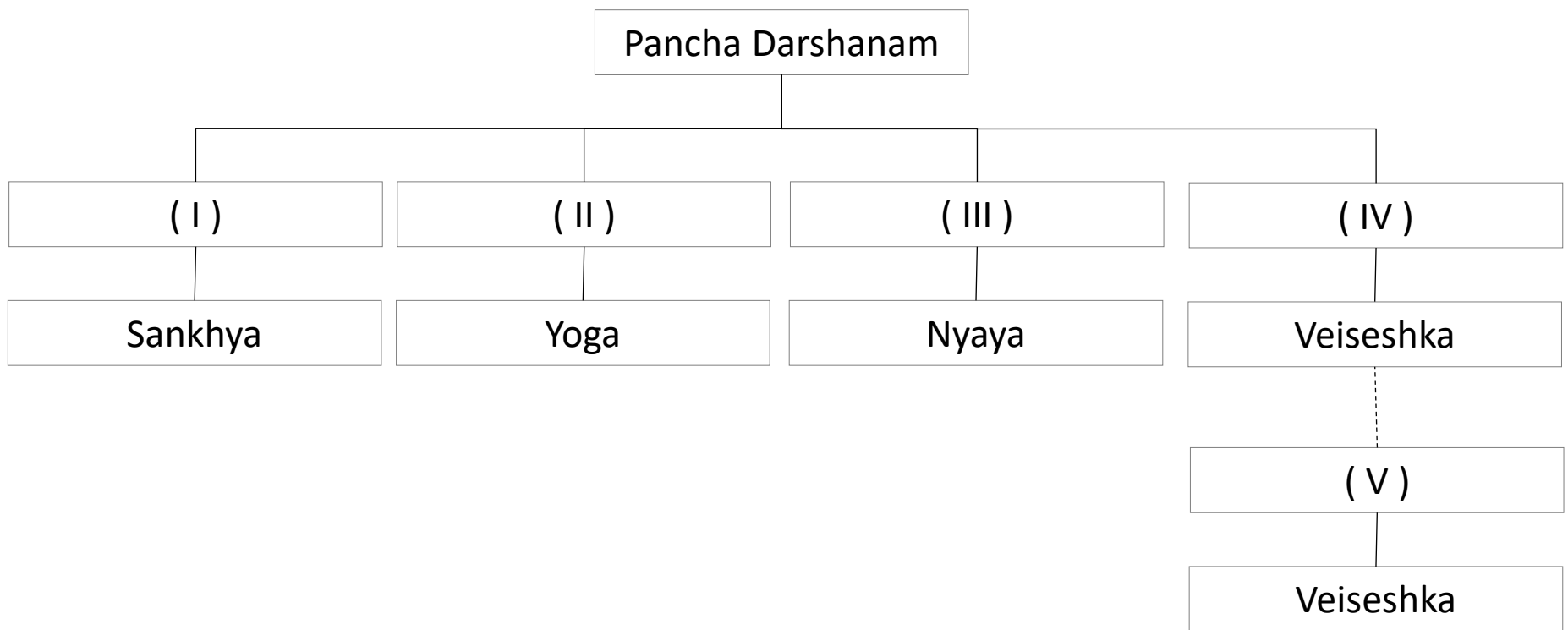
अथवा स्वप्नज्ञानविषयभूताः पदार्थाः सत्या एव । न मिथ्या । तथा हि, स्वप्नावस्थायां स्थूलशरीरं त्यक्त्वा लिङ्गशरीरं बहिर्निर्गत्य सर्वं सत्यं गिरिसमुद्रादिकं पश्यति ।

अतः स्वप्नो न मिथ्या।

Main Teaching of Vedanta :



- If 3 Statements not convinced, Vedanta will fail in intellect.
- Manana Granthas - Clarify 3 Doubts
- Most difficult part is Mithyatvam of Universe, unreality of Universe.
- **Unless Mithyatvam is established, Brahman can't become Advaitam.**
- **If Jagat is Satyam and Brahma is Satyam, then Dvaita Darshanam not Advaita Darshanam and Moksha.**
- Advaitam Siddhi takes Place only when Jagan Mithyatvam is established.
- All schools differ only on this.



- 7 Schools don't Accept Advaitam
- All say Jagat is Satyam and interpret Veda wrongly
- It is important to accept Jagan Mithyatvam.

3 Methods / Pramanams

Sruti Shastra Pramanam

Yukti

Anubhava

Sruti :

- Primary Pramanam

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किञ्चन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [2 - 1 - 11]

Kaivalyo Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaraṁ ca |
evaṁ veditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam ॥ 23 ॥

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ ॥ 24 ॥

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23 and 24]

- **No Duality at all Anytime**
- **Duality was, is will not be there, in reality**
- Even while experiencing waking, Dream, Sleep States, state the fact, no duality.
- We experience duality but it is not there
- **What is experienced but does not have existence of its own must be Mithya.**

Example : Dream :

- Shastra Vakyam = Primary Pramanam for Jagan Mithyatvam.

i) Yukti Pramanam - Anumana Pramanam :

- Method give Example
- Make Generalisation - Vyapti
- Anumanam

Example :

a) Parvataha Vanniman Dhumavatu :

- Mountain has fire, because I am experiencing smoke

b) Generalization :

- Vyapti - where ever there is Smoke, there is fire... Vyapti is required

c) To prove Vyapti show example :

- Smoke Available in fire, Vyapti Sthalam - Bhumi
- Vyapti important for Anumanam.
- Vyapti requires example

- Jagatu Mithya Karyatvat, world is unreal because it is a product.

Assumption - Vyapti :

- Yatra Yatra Karyatvam, Tatra Tatra Mithyatvam...

Whatever is product, is Mithya, to prove Vyapti Show Example :

i) Ghatavatu :

- Pot is Mithya, does not have its own source.
- It is a Karyam wave, body Vatu
- Once Vyapti is shown, Jagat Mithya Karyatvat - Ghatavatu easy to accept.

Example - Very Important :

- Mandukya Upanishad Karika - Chapter 2 Vaitatya Prakaranam
- Vyapti = Agama Pahitvat, Mithya
- What is subject to arrival, Departure is Mithya

Experienced	Disappears
Particular Time	Another Time

- **Jagat Mithya - Agama Pahitvat Svapnavatu**
- We experience Svapna as though real in Svapna Avastha
- Recognize Svapna Avastha as Mithya in Jagrat.

- Jagrat also experienced as Real only in Jagrat Avastha

Svapna example - Crucial :

- Since example is very important, for Logically establishing Jagan Mithyatvam... All schools attack our example.
- When example attacked, we loose Vyapti
- Once Vyapti is lost, Anumanam gone - Then, no Pramanam

Advaitam - Not disturbed :

- | |
|---|
| <ul style="list-style-type: none">• Primary Pramanam not example but Sruti |
|---|
- Even though Primary Pramanam is Sruti Advaitin wants to hold to Anumanam also as Additional support like walking stick.
 - If Shastram assimilated well, don't have to bother about Anumana Pramanam.
 - When other Schools attack my Example, I have to defend that.
 - Here Svapna attacked by other Schools.
 - Neiyayika, Veiseshikas attack Svapna and Argue
 - According to Neiyayika, veiseshika Svapna is Satyam.

2 Reasons / Arguments

(I) Remembered Real world

- Swapna is memory of waking experience
- Waking is real experience, Pratyaksha Pramanam
- Jagrat Satyam, Pratyaksha Siddham
- Swapna is Remembrance of real world
- Badrinath experience and dream both Satyam
- Satya Jagrat, Smaranatvat Swapna Satyaha

(II) Experienced Real world

- Sukshma Shariram leaves Body, has Jnana Indriyam, Karma Indriyam, Prana
- It has required instruments to experience world
- Real world is common
- Therefore Advaitam Demolished
- During Dream experience real dream world

Vedantin :

- What is Dream? Adhyasa
- What is difference between Adhyasa and Memory?
- Goes on and on like Noodles...

Topic 320 - 329 :

(आ. ३२०-३२९) पूर्वोक्तप्रश्नयोरुत्तरम् —

Topic 320 :

(३२०) स्वप्नज्ञानं प्रत्यक्षम् । न जाग्रत्पदार्थानां स्मृतिरूपम् — पूर्वकालसम्बन्धवतः पदार्थस्य ज्ञानं स्मृतिर्भवति। यथा पूर्वं दृष्टस्य गजस्य 'स गजः' इति स्मृतिरूपं ज्ञानमुत्पद्यते । पुरतः स्थितं गजं दृष्ट्वा तु 'अयं गजः' इति जायमानं ज्ञानं तु न स्मृतिः। किन्तु प्रत्यक्षमेव। स्वप्ने 'अयं गजोऽग्रे तिष्ठति', 'इयं नदी प्राचीं दिशं प्रवहति', 'अयं पर्वतो रम्यो विराजते' इत्येवं ज्ञानं भवति। तस्माज्जाग्रति दृष्टानां पदार्थानां स्मरणं न स्वप्ने भवति । किन्तु गजादीनां प्रत्यक्षज्ञानमेव भवति ।

- Svapna Jnanam = Pratyaksham, Direct perception.
- Not inform of memory, not Pratyaksham of Jagrat Padartha.

Knowledge

Dream

Memory :

- Experience of Objects associated with Purva Kala, Past time = Smruti
- Remembered object does not have location
- I Saw Badrinath before
- Location of Badrinath not in front
- Location, time, far

Waking

Dream :

- Objects have location and Time front

Pratyaksha Jnanam

Indriya Pratyaksham

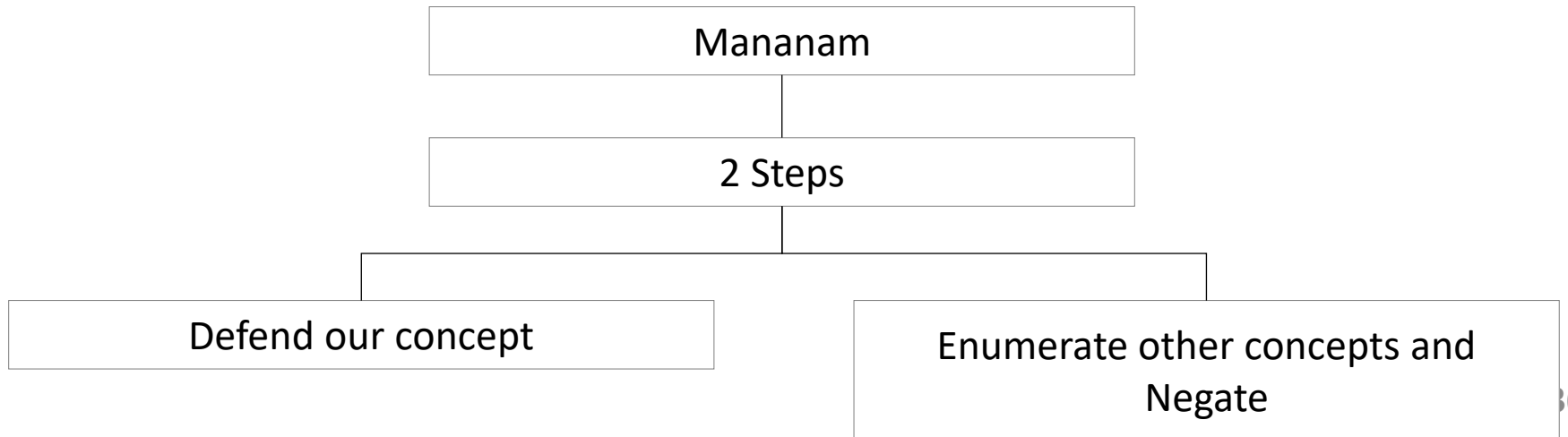
- Svapna
- This person is in front is the experience in Dream

Sakshi Pratyaksham

- Jagrat comes under Pratyaksham
- Pratyaksham alone is Highlighted

किञ्च यदुक्तं 'जाग्रत्यनुभूतपदार्थविषयकज्ञानमेव स्वप्ने भवति।
नाननुभूतपदार्थविषयकज्ञानं जायते।
तस्माज्जाग्रत्पदार्थज्ञानजन्यसंस्कारात्स्वप्नज्ञानमुदेति। संस्कारजन्यं ज्ञानं स्मृतिरिति
कथ्यते' इति। तन्न युज्यते । तथा हि, प्रत्यक्षज्ञानं द्विविधम् –
एकमभिज्ञारूपप्रत्यक्षम् अपरं च प्रत्यभिज्ञारूपप्रत्यक्षम् इति। (१)
केवलमिन्द्रियसन्निकर्षजन्यं ज्ञानम् अभिज्ञाप्रत्यक्षम् इति वर्ण्यते। यथा 'अयं गजः'
इति नेत्रेन्द्रियसन्निकर्षमात्रजन्यं गजज्ञानमभिज्ञाप्रत्यक्षम्।
(२) पूर्वानुभवजन्यसंस्कारेणेन्द्रियसन्निकर्षेण चोत्पन्नं ज्ञानं प्रत्यभिज्ञाप्रत्यक्षम् इति
वर्ण्यते। यथा पूर्वानुभूते गजे पुरतो दृष्टे सति 'सोऽयं गजः' इति ज्ञानं
प्रत्यभिज्ञाप्रत्यक्षम् ।

- Neiyayikas contention negated



Neiyayikas Theory :

i) In Dream experience only :

- What is experienced in Jagrat
- Svapna = Memory of things experienced

ii) If I have not Visited Mars, No Experience, No Memory :

- What is experienced in Waking alone is recollected in Dream
- We can never dream, what is not experienced

iii) Memory - Definition :

- Every experience generated impressions, Vasanas, Samskaras
- Anubhava Janyam Samskaras remain in dormant condition in Sub-conscious mind
- Experience produces Vasanas
- Vasanas triggered at Various times is called memory.
- I Visited London, Someone comes from London and I recall London.
- Budh Bodhaka Vasana = Triggering Vasana
- Udbodhana - Generates thought, memory

Jagrat Anubhava :

- Produces Vasana (Daughter) / Samskara (Son)
- Produces Memory - Smruti is born (Grand Child of Anubhava)

- In dream Vasanas get Activated

What activates Vasana?

- What is Udbodhakam in Dream?
- Prarabda Karma is trigger for Dream, Activated Karma
- Punya Vasana - See temple
- Papa Prapancha - See accident
- Svapna = Smruti born not Vasana Activated by Karma says Neiyayika
- Vasana generated in Jagrat through Anubhava
- Svapna = Smruti, Memory, Samskara janyam

iv) Samskara Janya - Jnanam = Smruti :

Advaitins Answer - Clue :

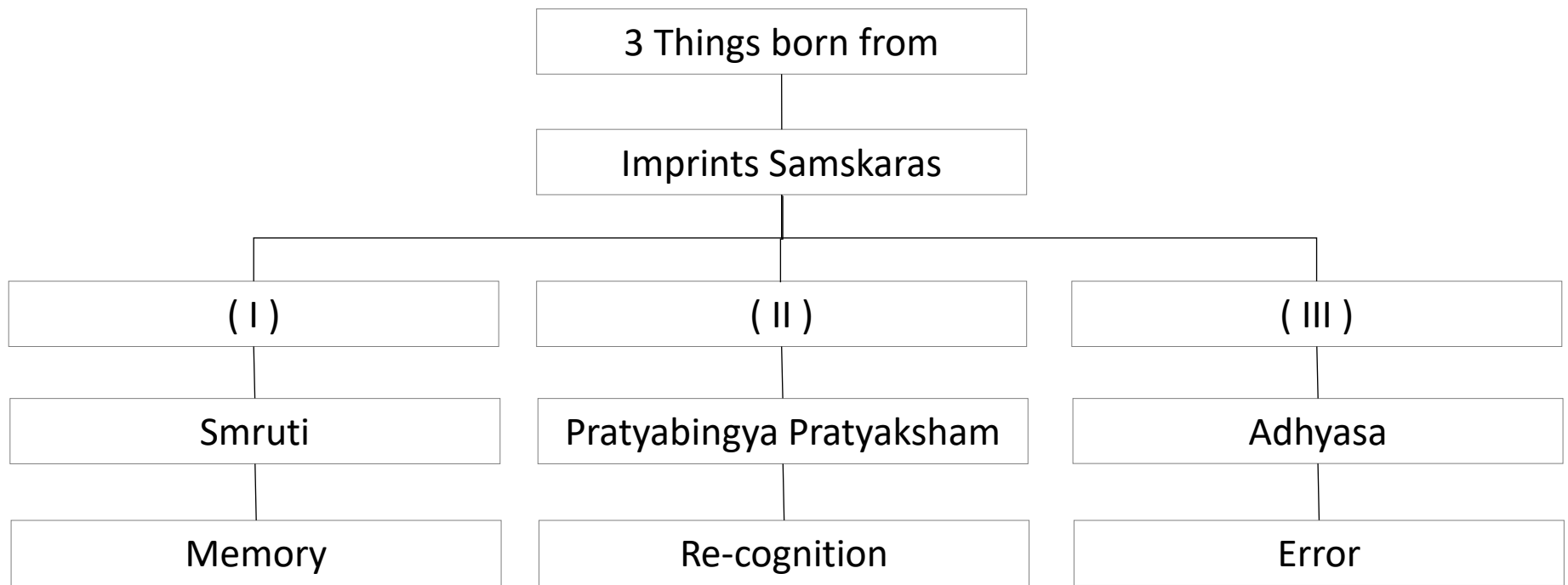
- i) Memory born out of Samskara, accepted
- ii) Svapna is memory, Born out of Samskara, not accepted
- iii) Samskara does not produce memory alone

Example :

- Rama, Lakshmana born out of Dasharatha

Cant Say :

- Whoever is born out of Dasharatha is Rama, Lakshmana - Also born.
- Whatever is born out of Samskara not memory.



ii) Recognition :

Cognition	Re-cognition
<ul style="list-style-type: none"> - Seeing object for 1st time - Samsara not there <p>Smruti :</p> <ul style="list-style-type: none"> - When you remember, that person not in front Available 	<ul style="list-style-type: none"> - See same object 2nd Time - Perceive and Recognise object as experienced before - Not memory - Memory and Pratyaksham = recognition - Purva Samskara Smruti and Pratyaksham = Recognition - Product, effect of Samskara - Pratyabingya = Recognition

- Whatever is born out of Samskara is not memory alone
- It can be Pratyabingya or Adhyasa also

No Vyapti :

- Yatra Yatra Samskara Janyatha, Tatra Tatra Smruti can't say.
- Pratyabingya = Vyabichara Bhavati

iii) Adhyasa :

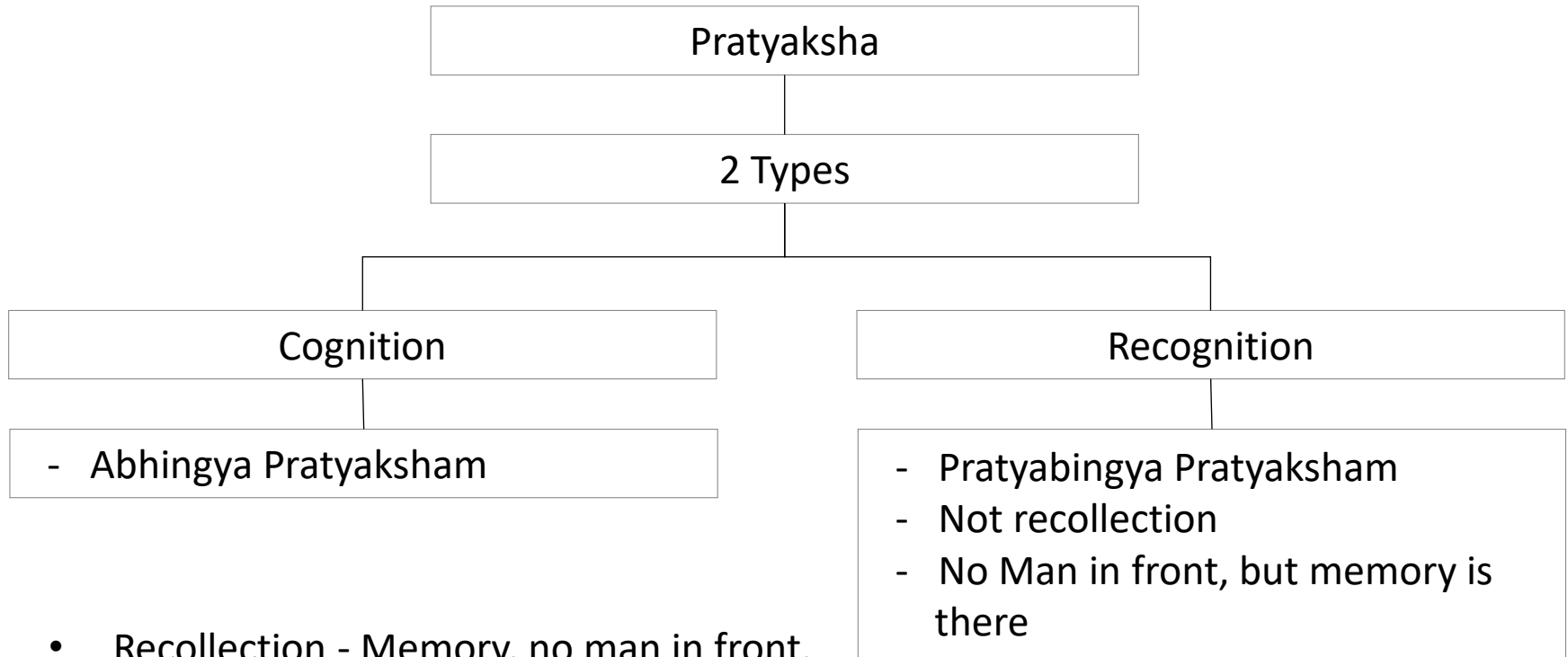
- Superimposition error

Example :

- Experience real Rope based on past experience, have snake samskara
- See rope in dim light
- Know something is there, curved
- Based on past experience, Samskara, I project snake on rope = Adhyasa
- Snake projection because of snake experience and Samskara
- One who has never experienced snake can't project snake
- I project Shubha Vasana person based on past experience
- Samskara can produce Adhyasha also
- Samskara can produce Smriti, Pratyabinghya or Adhyasa.

How do you conclude Smriti alone? Hasty conclusion

- Samskara Janyam - Not Smriti alone, also Pratyabinghya and Adhyasa
- Need not be Smriti



What is Difference?

i) Cognition :

- Knowledge merely generated by Sensory contact, 1st Time
- Netra Indriya Sannikarshya Matra Jnanam = Abhingya Pratyaksha, cognition

ii) Re-cognition :

- Purva Anubhava Past experience remembered.

- See second time - forgotten first experience, last Vedanta class
- Every class will be only cognition
- if you remember our past class, keep on Recognizing
- Every class becomes a re-cognition Nididhyasanam

Observing the thoughts in meditation, is recognizing I am the changeless Witness, observer, of thought in Every Jagrat Avastha.

- In sleep Witness is present, Mind, the cognizing instrument goes to unmanifest form.
- When it stops giving the power to the senses to experience the external world.
- The original consciousness, remains unaffected, ready for the next day.
- When Karma pushes the mind to come to waking state
- In recognition, Purva Anubhava and Smriti must be there
- Samskara Sahita Indriya - Sanni Karshya = Pratyabhinghya
- Purva Janma Samskara, Indriya Sanni Karshena Cha...

2 Conditions

Abingya

- One factor
- Sense perception
- See Elephant in front
- Soyam G

Pratyabingya

- 2 Factors
- Memory and Purva Anubhava (Experience)
- Past and present Put together
- Soyam Devadatta
- Soyam Gajaha
- Object in front

Samskara Janyam

Smruti

Object not in front

Pratyabingya

Object in front

- Samskara Common in both

Revision 252 :

अत्र च पूर्वदृष्टहस्तिज्ञानजन्यसंस्कारो गजेन सह नेत्रेन्द्रियसम्बन्धश्चेत्युभयमपि प्रत्यभिज्ञाप्रत्यक्षकारणम्। अतश्च संस्कारजन्यं ज्ञानं स्मृतिरेवेति न नियमः। प्रत्यभिज्ञाप्रत्यक्षस्यापि संस्कारजन्यत्वात्। परन्तु इन्द्रियसन्निकर्षमन्तरा केवलसंस्कारजन्यं ज्ञानं स्मृतिज्ञानम् इति कीर्त्यते ।

6th Chapter :

- Vichara Sagara - Enquiry on Swapna, dream

- **Important example for Advaitin to show Jagrat = Mithya is to show Swapna is Mithya.**

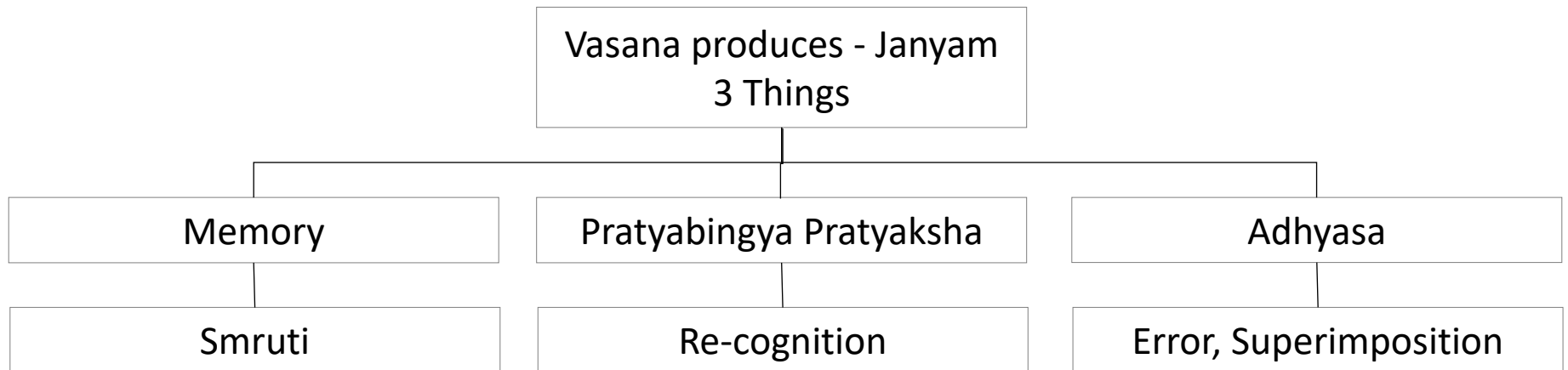
- Hence others negate Swapna example
- Show Swapna not Mithya
- Vedanta will fall, can't say Jagrat is false, Mithya like Swapna

Example :

- Einstein intelligent like me / Drishtanta Asiddhi Dosha in logic
- Purva Pakshi and Siddhanti should agree on correct example when using logic.

Neiyayika :

- Jagrat Satyam not Mithya
- Swapna born out of Vasana
- **Jagrat Prapancha Anubhava produces Vasana in the mind**
- **That Vasana alone produces Swapna**
- Swapna is product of Vasana is statement of Neiyayika
- Swapna as product of Vasana is acceptable to both Advaitin and Neiyayika.
- Whatever is born of Vasana
- Smriti we don't accept
- Whatever is memory is proved by Pramanam in Jagrat.
- Jagrat - Real, Memory - Real, Swapna - Real as Jagrat we don't accept.



Swapna comes under which of 3 Above?

- Enquire and Conclude
- What is the difference between 3?

i) Smruti :

- Kevala Vasana janyam
- Only from the Mind, Triggered by Prarabda or External cause

- **Our own Prarabda Karma comes**
- **We remember events of 1989 and Mind gets Depressed**

- Kevala Vasana Janyam = Smruti

ii) Pratyabingya Pratyaksham :

- Indriya Sanni Karsha Vasana Janyam, seeing object for 2nd Time
- Object perceived in front and Remembrance - Mixture = Re-cognition, No Error.

Remembrance	Perception
Contributed by Vasana	Contributed by Indriyas

- Not Kevala Vasana but Indriya Sanni Karshaita Vasana.

iii) Avidya Dosha Sahita Vasana Janyam :

- Vasana and some Dosha = Avidya, ignorance

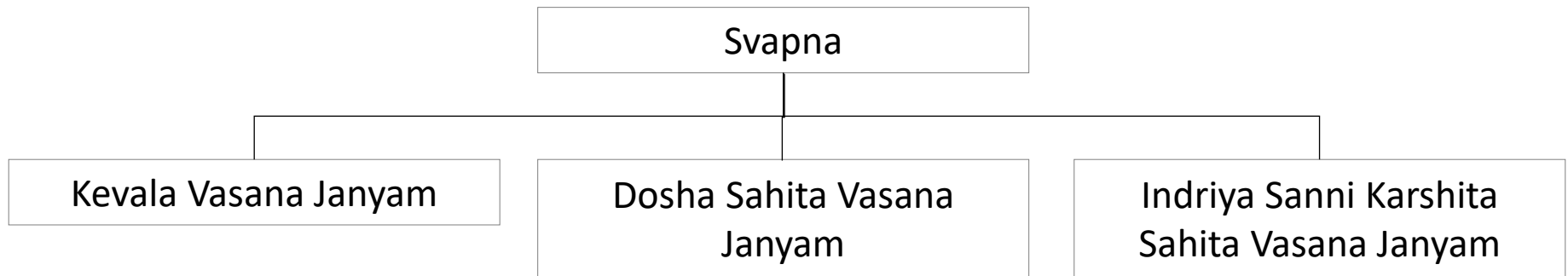
- **Rope snake Vasana and Rope Ignorance = Snake Adhyasa.**
- **Jagat Vasana and Atma Ajnanam = Jagat Adhyasa**

- Snake Vasana = See Snake
- Mala Vasana = See Mala
- Streak of Water Vasana = See water

- Ignorance compulsory in Adhyasa
- Avidya Dosha Sahita - Vasana Janya Adhyasa

Advaitin :

- W.r.t Swapna, consider all 3
- Swapna requires Vasana as ingredient
- We and Neiyayika Agree



- Prejudice = Pre-judgement without considering all factors

Swapna = Smriti is your Prejudice - Nidra Dosha is there in Swapna

Sleeping off = Dosha :

During sleep time, I am ignorant of waker status, my surrounding status

- Jagrat Ajnanam is there

Nidra Dosha Sahitha Vasana, Janya Swapna = Adhyasa

- If Swapna is Smriti, we can consider Swapna is Sathyam or Mithya
- Memory = 2 Replies.

i) Vasana of elephant experienced before :

- When you look at elephant 2nd Time and Remember experience of elephant of the past
- Svapna = Vasana Janyam - No niyama, Rule
- Don't blindly conclude, what is born of Vasana is memory only - Why?
- Pratyabinghya, Prathyaksha Api Samskara Janyatvat
- Considered this before concluding

Rule :

- Indriya Sanni Karsam - Kevala samskara Janyam = Jnanam

ii) Saw Devadatta in the Past, now Devadatta not in front, recollecting Past Experience :

- That Recollection is memory
- Recognition = Recollecting
 - = Pratyabingya
 - = Memory
 - = Kevala Samskara Janya Jnanam = Smruti

(9) स्वप्ने जायमानं गजादिज्ञानं न संस्कारमात्रजन्यम्। अपि तु निद्रारूपदोषजन्यमपि। गजादिरिव स्वप्ने कल्पितेन्द्रियादिकमपि वर्तते। तस्मात्स्वप्ने गजादीनां ज्ञानमिन्द्रियजन्यम्। यद्यपि स्वाप्नपदार्थः साक्षिभास्यो नेन्द्रियजन्यज्ञानविषयः। तथाप्यविवेकिदृष्ट्या स्वाप्नाज्ञानमिन्द्रियजन्यमिति कथ्यते । तथा च स्वाप्नपदार्थज्ञानं न जाग्रत्पदार्थगोचरा स्मृतिः ।

- Swapna not Smruti

3rd Category :

- Adhyasa, ND puts in different form
- Jnanam = Experience of elephant in Swapna, Na Samskara Matra Janyam
- Hence, not Smruti

- **Nidra Rupa Dosha Janyam**

- **Nidra = Avidya of waking person, waker, and wakers world**

- Whenever anything is born out of Ajnana, Dosha Sahita Vasana = Adhyasa
- Not explicitly mentioned, but Hidden message here

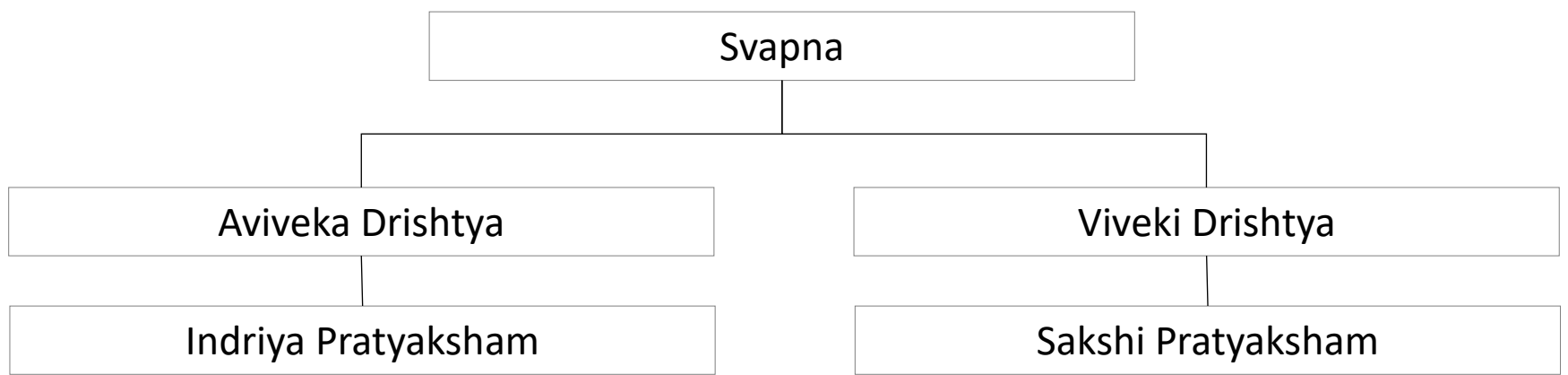
- **Swapna = Adhyasa Revealed.**

Svapna - 2 Ways to explain :

- Thought in mind
- Experience only Mind
- How we experience mind? Is it Indriya Pratyaksham? No, sense organs Don't function
- **Mind is Sakshi Pratyaksham in Dream**
- Mind is illumined by Atma Chaitanyam, Sakshi Basam.
- Svapna = Mind = Sakshi Pratyaksham
- Therefore Dream does not come under Smruti
- Svapna objects = Thoughts
- **Dreamer in Dream does not know, for him it is external world**
- If you ask Dreamer, how you experience Dream?
- Sense organs in Dream are Projected Vasana
- Vasana Sahita Nidra Dosha Vashat
- Dream world and Dream body Projected because of Avidya of waker
- **In Dream Body, Dream sense organs project dream world**
- **Dreamer Does not know - Sense organs are projecting mental projections**

Dreamer Says :

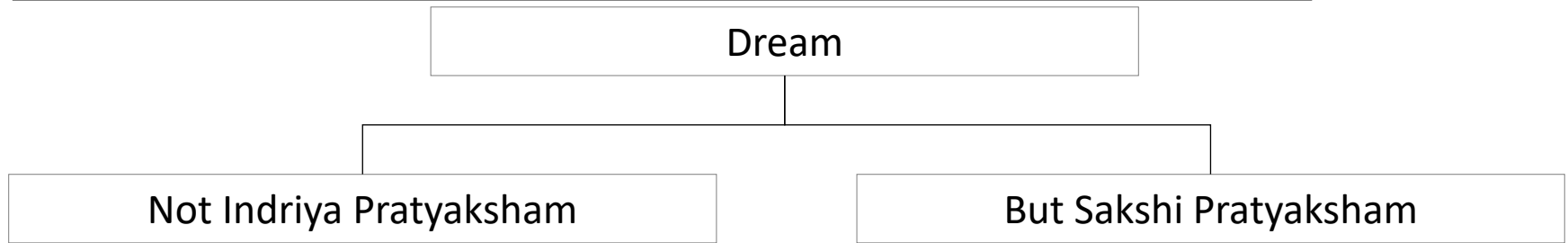
- **Dream world is Indriya Pratyaksham**
- For the Dreamer, Svapna Padartha is Indriya Pratyaksham.
- **Dreamer = Aviveki, Does not know the fact.**



- **It can never come under Smruti - Why?**
- **For it to be Smruti, it would have to be Kevala Samskarya Janyam**

1st Reason (Total - 5 Reasons) :

- **Svapna = Nidra Rupa Dosha Sahita Samskara Janyam - not Smruti.**



- Not Smruti

Example :

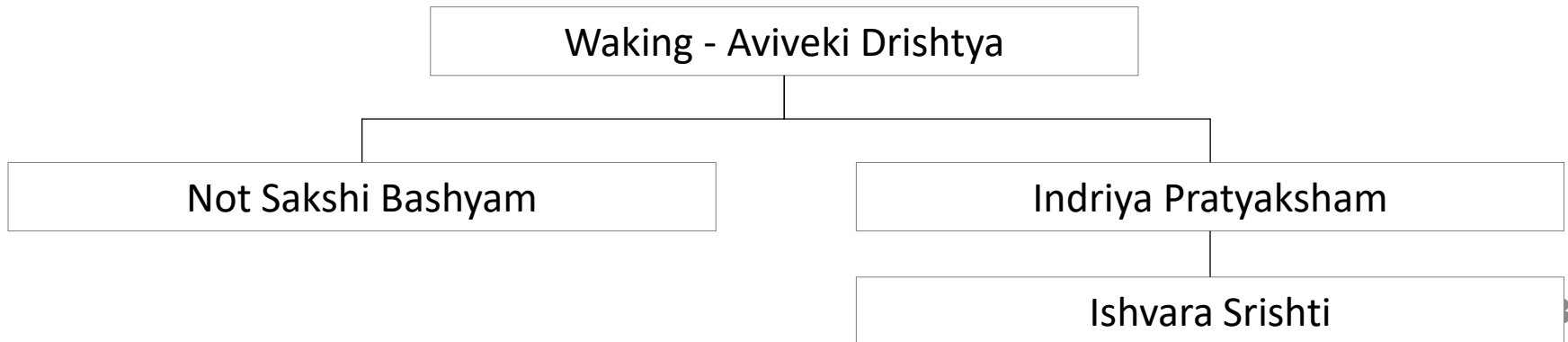
- Elephant in Dream is Kalpitam

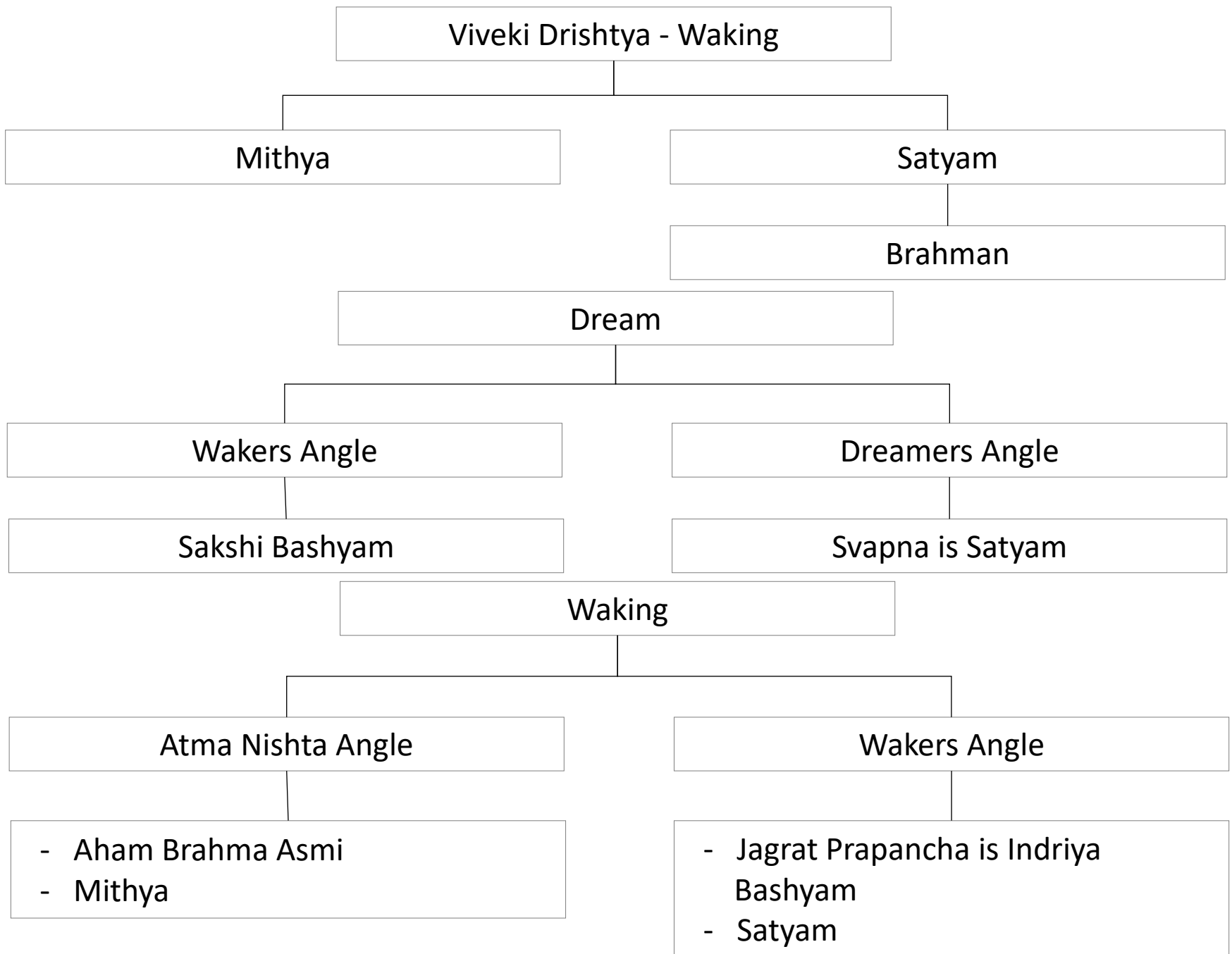
- **Svapna comes under Adhyasa**
- **Vishaya Api kalpitam, Nidra Dosha Vashat**

- Abhivartate Aviveki Drishtya - Svapna Indriya Janyam Pratyaksham

Viveki's Angle :

- Wakers Angle, Svapna = Sakshi Basyam





Dreamers Angle :

- I see trumpet of Elephant, Black Colour sensory perceptions in Svapna

Bottom Line :

- Neiyayika Mata Khandanam
- Svapna Padartha is not Memory revealing real Jagrat Padartha

For Neiyayika :

Svapna	Jagrat
Satyam	Satyam

For Advaitin :

- Svapna - Mithya it will be elaborated

(२) किञ्च निद्रातः प्रबुद्धः पुरुषो वदति 'स्वप्नेऽद्य गजमहमपश्यम्' इति ।
स्वाप्नगजज्ञानं यदि स्मृतिः स्यात् तदा प्रबुद्धः 'स्वप्नेऽद्य गजमहमस्मार्षम्' इति वदेत्
। न तु कोऽपि तथा वदति । तस्मान्न स्वप्ने जाग्रत्पदार्थविषयिणी स्मृतिः ।

2nd Reason :

- Argument Against Neiyayika
- Moreover, Person who has Awakened from Dream, Sleep

Says :

- Today I Saw a huge Black Elephant in Dream

Does not Say :

- I Remembered an Elephant, Says I saw an Elephant, Experienced an elephant.
- Asmarsham = Remembered.

(३)अपि च 'जाग्रति दृष्टानामथवा श्रुतानां पदार्थानामेव ज्ञानं स्वप्ने जायते' इति नास्ति नियमः। अपि तु जाग्रत्यज्ञातपदार्थानामपि ज्ञानं स्वप्ने भवति। इह जन्मनि कदाप्यदृष्टस्याश्रुतस्य च विलक्षणस्य पदार्थस्य ज्ञानमपि कदाचित्स्वप्ने भवति। “अनुभूतश्चाननुभूतश्च” इति श्रुतेः। तस्मात्स्वप्ने जायमानं ज्ञानं न स्मृतिः ।

- Apicha : Moreover

3rd Reason / Argument : Neiyayikas Statement :

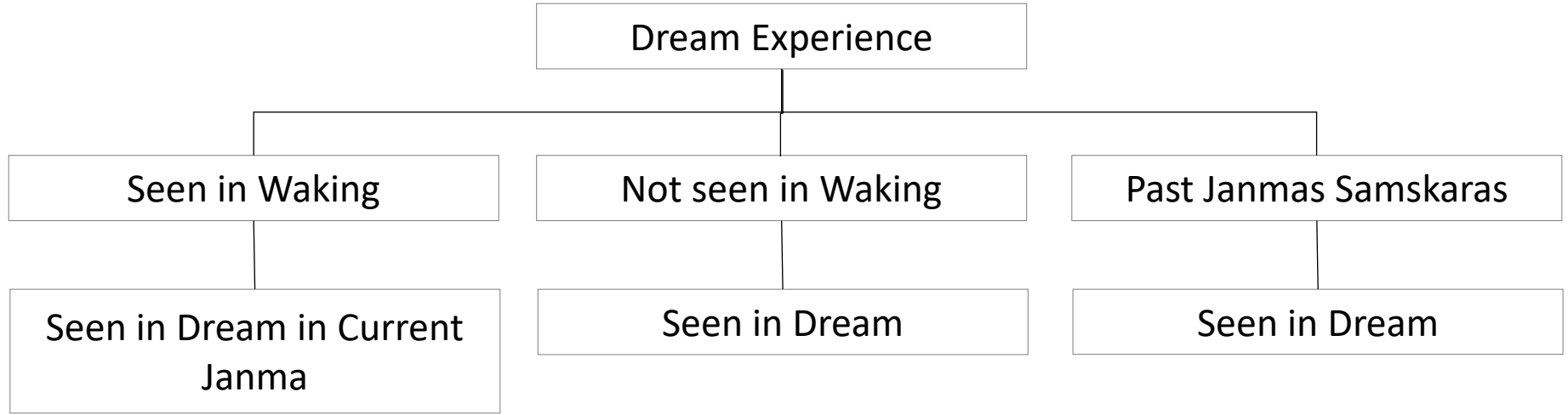
- Jagrat Drishtana Padarthena Dream Observed

Purva Pakshi Rule :

- Whatever seen heard, in Waking State is only Experienced in Dream
- What is not experienced, not seen in Dream.

ND :

- No Such Rule



Sruti Pramanam :

- Prasno Upanishad :

अत्रैष देवः स्वप्ने महिमानमनुभवति ।
यद्दृष्टं दृष्टमनुपश्यति
श्रुतं श्रुतमेवार्थमनुशृणोति
देशदिगन्तरैश्च प्रत्यनुभूतं
पुनः पुनः प्रत्यनुभवति
दृष्टं चादृष्टं च श्रुतं चाश्रुतं
चानुभूतं चाननुभूतं च
स्त्वासच्च सर्वं पश्यति सर्वः पश्यति ॥ ५॥

atraisha devah svapne mahimaanam-anubhavati.
yad-drshtam drshtam-anupasyati
srutam srutam-eva-artham anusnoti.
desa digantaraischa praty-anubhootam
punah punah : praty-anubhavati.
drashtam cha-adrshtam cha, srutam cha-asrutam
cha anubhootam cha-ananubhootam cha
satcha-asatcha sarvam pasyati sarvah pasyati ॥ 5 ॥

In this state the mind enjoys the dream and its greatness. What has been seen it sees again; what has been heard it hears again ; what has been enjoyed in different places and countries it enjoys again. What has been seen and not seen, heard and not heard, experienced and not experienced, real and unreal, he sees all. He being all, sees all. [IV – 5]

4th Reason :

(४) यद्यपि इह जन्मन्यनुभूतपदार्थज्ञानजन्यसंस्कार एव स्मृतिहेतुरिति नास्ति नियमः। जन्मान्तरीयानुभवजन्यसंस्कारस्यापि स्मृतिहेतुत्वदर्शनात्। तथा हि, प्रवृत्तिं प्रति अनुकूलता(इष्टसाधनता)ज्ञानं कारणम्, तदभावे प्रवृत्त्यदर्शनात्। ततश्च जातमात्रस्य शिशोः स्तन्यपाने प्राथमिकप्रवृत्ते कारणभूतम् 'स्तन्यपानं ममेष्टसाधनम्' इति ज्ञानं भवति। तत्र च जन्मान्तरे शिशोः स्तन्यपानस्यानुकूलतानुभूता। तादृशानुभवाहितसंस्कारवशादस्मिन् जन्मनि शिशोः प्राथमिकी स्तन्यपानस्यानुकूलतास्मृतिर्जातेति वक्तव्यम्। तस्माच्च जन्मान्तरीयानुभवजन्यसंस्कारादपि स्मृतिर्भवति। एवमेवेह जन्मन्यनुभूतपदार्थविषयकस्मृतिरपि जन्मान्तरीयानुभवजन्यसंस्कारवशात् स्वप्ने सम्भवत्येव।

- Author accepts Swapna - Based on Purva Janma Vasana
- Memory / Svapna can come from past Janma Samskaras
- We often get memory based on past Janma also
- Animals - Naturally instinctive

Example :

- How does baby sucks milk from mother on birth naturally?
- Who taught baby?
- Purva Janma Samskara
- Samskara for child to know mother has got food required for me
- Hungry - Visit Restaurant, or kitchen at home...
- Swapna also from previous Janma Samskara not only Current Janma - Jagrat Avastha Anubhava.

Revision 253 : ND :

- Debating view of Neyeyikas nature of Swapna

i) Neyeyika :

- Swapna = Smruti
- Jagat = Prama Janyam
- Swapna is based on Indriya Pramana experience, real experience, Hence Swapna = Satyam

ii) ND Refutes :

- Vasana Plays Role in Swapna - Vasana alone not Cause of Swapna

iii) If Vasana Matra janyam, then Smrutihi :

iv) Swapna Nidra Dosha Sahita Vasana Janyam :

- Therefore Swapna = Smruti Adhyasa
- Example : Rajju Sarpavatu

v) Both Swapna and Jagrat based on Vasana :

- Swapna not Based on Jagrat Vasana alone

vi) Sometimes Person Dreams about his own Death :

- Such Dream not based on any Jagrat Vasana / Anubhava of this or past Janmas.
- Nobody experiences own Death
- This Dream is based on some Adhyasa, Superimposition not Vasana Memory Janyam.

vii) We Agree past janma memory does come in Dream

viii) Some Swapna not based on any Anubhava

Revision Discussion in Topic 320 :

- i) Past Janma comes in Current Dream also

ii) Pramanam - General Principle :

- Any Pursuit in Life called Pravritti
- Example : Study in USA / Buy House

Based on a Process :

- **Knowledge - Janati**
- **Ichhati - Desires**
- **Yatate - Puts effort**

- This is Pursuit series
- Desire based on knowledge that Pursued object is favourable to me
- Anukoolata Jnanam, favourable knowledge
- Example : Attending Class will benefit me

Rule :

- **Anukoolata Jnanam Pravritti Ichha Karanam, Actual or imagined Benefit.**

General Principle :

- Ishta Sadhanata Jnanam Pravrttehe Karanam
- Child goes to mother for Suckling Milk.

How 1st Pursuit of Suckling happens?

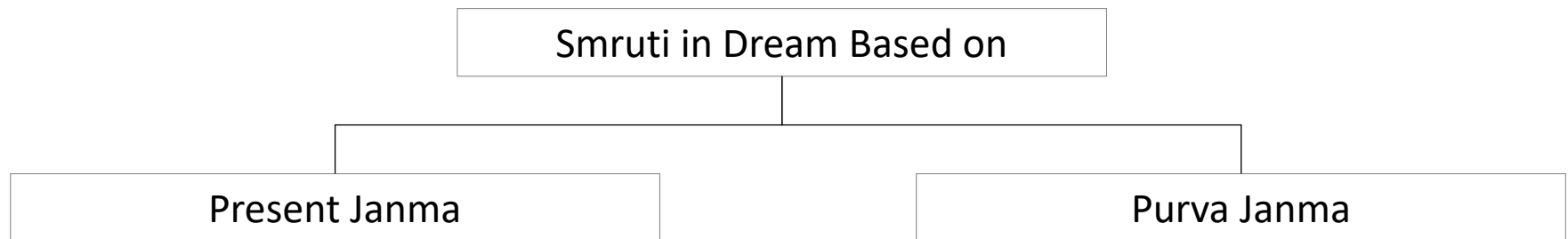
- Child has Anukoolata Jnanam, based on Purva Janma Suckling Vasana, Anubhava.
- Naturally Pursues Milk
- Karanam not in Current Janma, just born goes to Mother.

Main Aim :

- Purva Janma Smruti possible in Current Janma is Neiyayikas Argument.
- Based on Purva Janma Smruti, Svapna can come

Vedantin :

- Can't explain all Svapna is Purva Janma based



- Exceptions are there
- If Object not favourable, no Pursuit.
- Example : All don't attend Vichara Sagara Class
- Purva Janma Smruti Quoted in Many Scriptures
- Anaadi Janmatvat.....

Adhyasa Bashyam :

- Anadita.... Naisargika
- Samskara = Vasana, Purva Janma Anubhava, memory in Childs Mind belongs to Current Janma.
- 1st Memory based on Vasana
- Based on Arthapatti Pramanam without Past Vasana, No Current Smruti.

Example :

- Singers Rahul, Gayathri have Vasanas of Previous Births - Child Prodigies
- Prodigy explained by Artha Patti Pramanam.
- Previous Janma experience Neiyayikas Argue - Dream is Based on memory.
- In Svapna can get memory
- Svapna = memory of Purva Janma Anubhava
- Vedantin Agrees with all, some Dream based on Purva Janma Anubhava.

Exception :

- Some dreams not based on Current or Previous Janmas also

Example :

- Head cut off and fallen.

तथापि जाग्रति यस्य पदार्थस्य ज्ञानं कस्मिन्नपि जन्मनि कदापि न सम्भवेत् तादृशपदार्थस्य प्रतीतिः स्वप्ने भवति । यथा कदाचित् कश्चन स्वप्ने स्वमस्तकं च्छिन्नमन्यत्र पतितं स्वचक्षुषा पश्यति तत्र न कोऽपि जाग्रति च्छिन्नं स्वशिरोऽन्यत्र पतितं स्वचक्षुषा दृष्टवान् । तस्माज्जाग्रत्पदार्थानुभवजन्यसंस्कारवशात्स्वप्ने स्मृतिर्भवीति कथनमत्यन्तमसङ्गतम् । (५)स्वप्नस्य स्मृतिरूपत्वखण्डनेऽनन्ता युक्तयो ग्रन्थकारैस्तत्र तत्रोक्ताः । तत्र च 'स्मृतिज्ञानस्य विषयो न क्वचिदपि सम्मुखे विद्यमानतया प्रतीयते । स्वाप्नगजादयस्तु स्वप्नकाले सम्मुखे वर्तमानतया प्रतीयन्ते । तस्मात्स्वप्ने गजादिज्ञानं न स्मृतिः' इतीदं पूर्वोक्तं दूषणं प्रबलम् ।

- In Jagrat, one can't see ones own head cut off, no Vasana, No Smruti
- In Dream, Experienced

5th Reason :

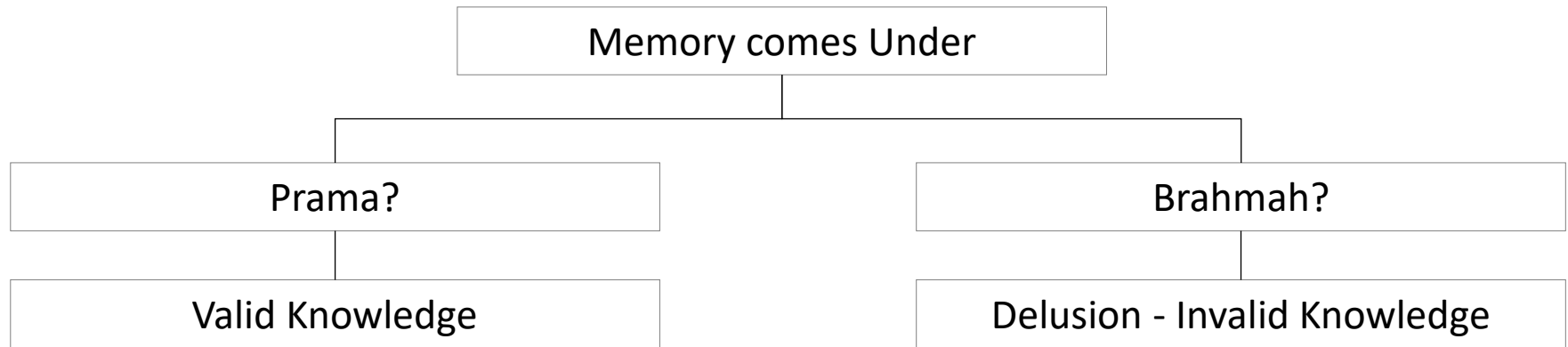
- Dream not memory alone countless reasons given by Vedantic Acharyas.

Powerful Reason :

- **When you remember Sometimes, for some, Locus is within Mind, never in front of us**
- Object of Memory not in front
- **If object is front it will be called Pratyabingya Recognized object, not memory, Remembered object.**
- In Dream experience dream elephant, there is locus for every Object.

Our Experience :

- This is Elephant not I remember Elephant therefore, not Smruti.



Discussed before Topic 210 - 211 :

- Page 116 - 117 - Original text

Neiyayika	Vedantin
<ul style="list-style-type: none">- Memory = Prama- Pramana Bashyam	<ul style="list-style-type: none">- Memory = Bramah= Delusion= SakshiPratyaksham Bashyam

- Swapna not Memory
- 6th Chapter - For Mandah Adhikari, Overthinker, not Dull
- In Dream, Sukshma Shariram leaves Body and experiences various things belonging to Jagrat Prapancha.
- Sukshma Shariram Travels.

Topic 321 :

(३२१) स्वप्ने लिङ्गशरीरं स्थूलशरीराद्वहिर्गत्वा सत्यगिरिसमुद्रादिकं न पश्यति — स्वप्ने लिङ्गशरीरं स्थूलशरीराद्वहिर्गत्वा सत्यगिरिसमुद्रादिकं पश्यतीति यदुक्तं तत्रोत्तरमुच्यते — यदि स्थूलशरीराद्वहिर्गत्वा लिङ्गशरीरं सत्यं गिरिसमुद्रादिकं पश्यति तदा लिङ्गशरीरस्य बहिर्गमनात् मरणावस्थायां यथा स्थूलशरीरं भयङ्करं भवति तथा स्वप्नावस्थायामपि लिङ्गशरीराभावात्स्थूलशरीरममङ्गलं कुणपसदृशं च भवेत्। न तु तथा स्वप्नावस्थायां स्थूलशरीरं भवति । किन्तु स्वप्नावस्थायामपि स्थूलशरीरं प्राणसहितं जाग्रतीव सुन्दरं च भवति । तस्मात्स्थूलशरीरं विहाय स्वप्नावस्थायां लिङ्गशरीरं न बहिर्गच्छति ।

Purva Paksha :

- **Dream objects are Real, not internally Projected world, but Real world Projected by another body**
- Linga Sharira goes outside Physical body
- See real Kedarnath, London, Alaska, Antarctica.

Brihadaranyaka Upanishad :

प्राणेन रक्शन्नपरं कुलायं
बहिष्कुलायादमृतश्चरित्वा ।
स ईयतेऽमृतो यत्र कामं
हिरण्मयः पुरुष एकहंसः ॥ १२ ॥

prāṇena rakśannaparaṃ kulāyaṃ
bahiṣkulāyādamṛtaścaritvā |
sa īyate'mṛto yatra kāmam
hiraṇmayah puruṣa ekahaṃsah || 12 ||

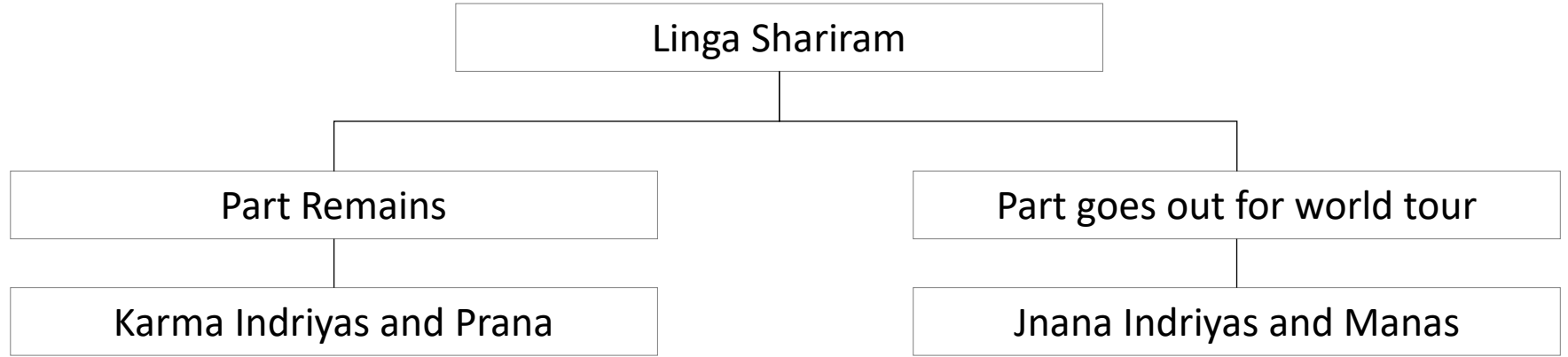
‘The radiant infinite being who is immortal and moves alone preserves the unclean nest (of a body) with the help of the vital force, and roams out of the nest. Himself immortal, he goes wherever he likes. [4 - 3 - 12]

- Sukshma Shariram goes out
- If actual departure, Shankara says - it will become dead body
- When Sukshma Shariram goes out = Marana Avastha
- Body distorted, Petrified, gets foul smell, becomes a corpse without Linga Shariram, Amangalam

But our experience :

- Prana is there and body beautiful on waking
- Therefore, Linga Shariram does not go out in sleep.

Purva Paksha - Next Answer :



Revision 254 :

मरणावस्थायां यथा स्थूलशरीरं भयङ्करं भवति तथा स्वप्नावस्थायामपि लिङ्गशरीराभावात्स्थूलशरीरममङ्गलं कुणपसदृशं च भवेत्। न तु तथा स्वप्नावस्थायां स्थूलशरीरं भवति। किन्तु स्वप्नावस्थायामपि स्थूलशरीरं प्राणसहितं जाग्रतीव सुन्दरं च भवति। तस्मात्स्थूलशरीरं विहाय स्वप्नावस्थायां लिङ्गशरीरं न बहिर्गच्छति।

i) What is nature of Dream?

Advaitin :

- Jagrat Mithya because Swapna is Mithya
- Mithyatvam proved by Sruti and Yukti and by Swapna Example.

ii) Purva Paksha - Neiyayika (Logician) :

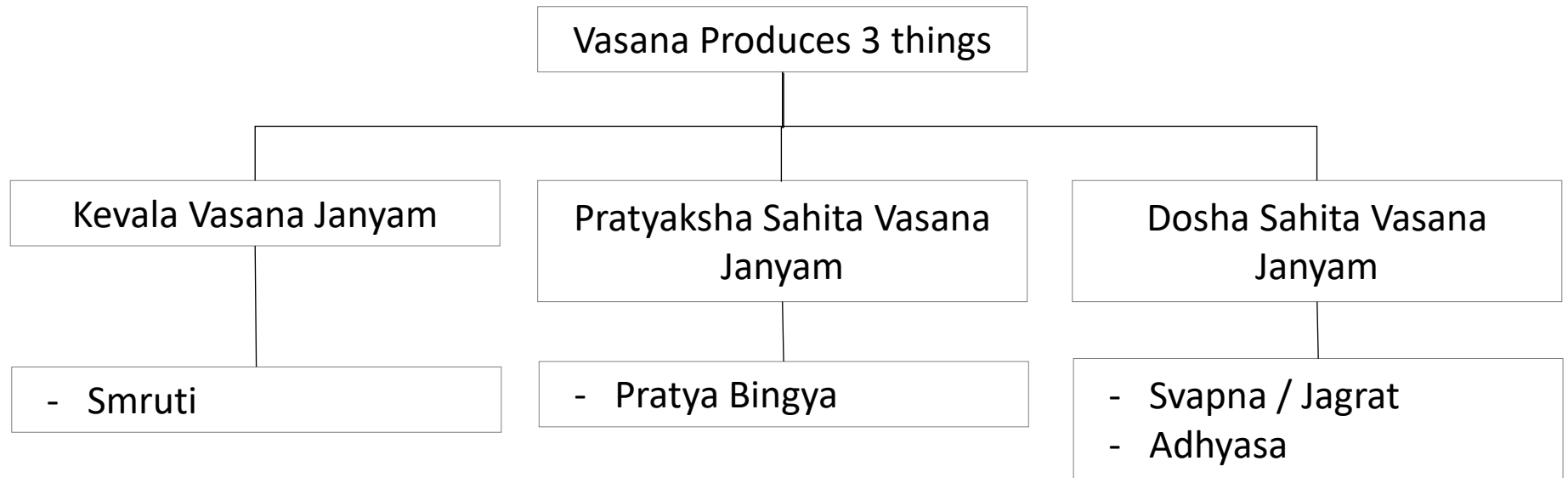
- Swapna = Satyam, Jagrat = Satyam

a) Neiyayikas Contention :

- Swapna = Memory of Jagrat
- Jagrat = Pratyaksha Pramana Siddham, Swapna also Satyam
- Smruteha Vishaya = Satyam

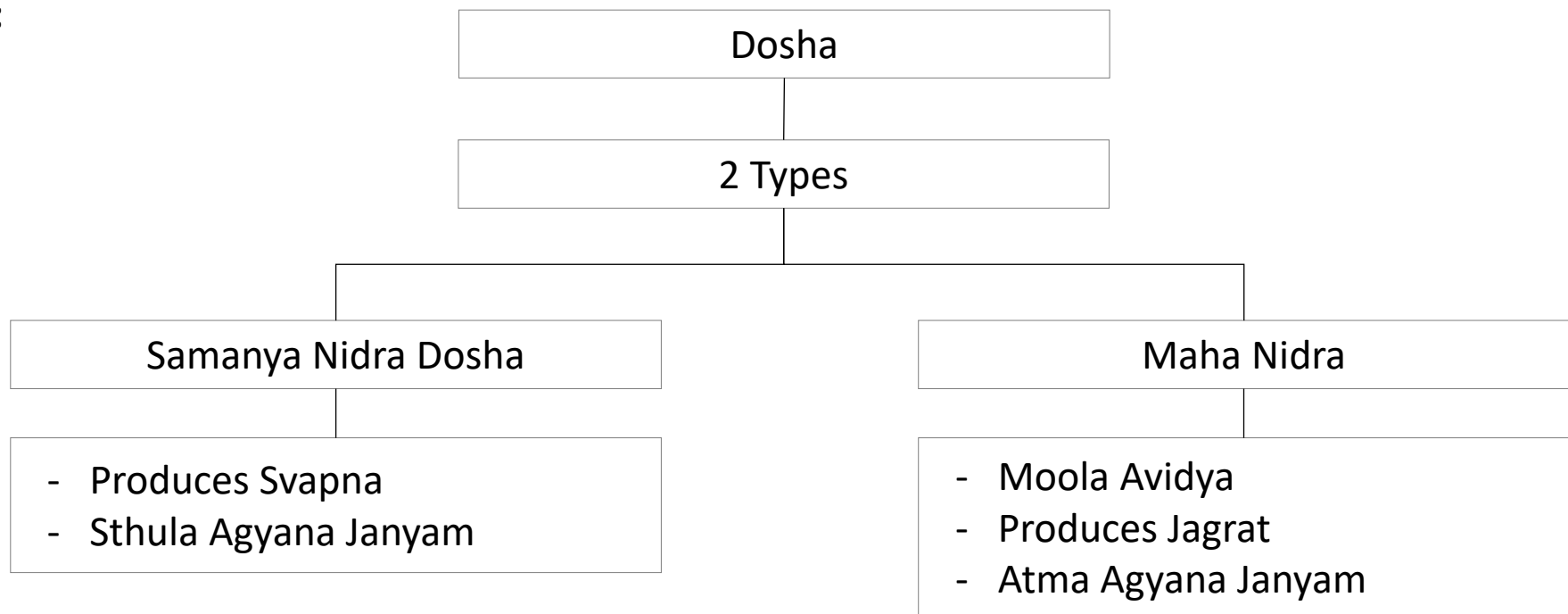
b) Advaitin :

- Swapna not Smruti at all
- Smruti depend on Vasana



- I Atma am beyond 3 States of the Mind
- Vasana Janyam is common to all 3 Products.
- Swapna is Dosha Sahita Vasana Janyam

c) :



Advaita Makaranda :

- Vibramaha = Maha Nidra
- Agyana Dosha common to Both
- Swapna and Jagrat = Both Smruti Adhyasa, Mithya

2nd Argument by Purva Paksha :

- Renounces idea of Swapna Smruti
- Swapna not Adhyasa but Jagrat Prapancha Pratyaksham only
- Not through Physical Sense organs

- **Sukshma Shariram directly experiences Satya Jagrat Prapancha.**

- Sthula Dropped in Bedroom has free Ride... Enjoys Mountains.
- Rivers, people, Pratyaksha Satyam
- Author gives Several counter Reasons how it can't happen.

ND :

i) Sukshma goes out only During Maranam :

- **If Sukshma goes out, Swapna will be Maranam of Sthula Shariram**
- But we see beautiful body in Swapna Avastha Lying Down.
- Hence we Conclude Sukshma Does not go out.

Purva Paksha :

- What about Para kaya Pravaha? Shankara Biography :
- Shankara entered Body of King
- All 30 Biographies Rumours Based, no Authentic Information.

What is Feet?

- Satchit Anandrendra Saraswathi Wrote commentary comparing 30 Biographies
- Yogis, Siddhis can do that
- Swapna of ordinary person different
- Sukshma Shariram can't go out

Purva Paksha :

- Gives next Argument Sukshma Does not leave completely.

- Prana and Karma Indriyas
- Left in Body to keep Body intact
- Caretaker of Body

- Mind and Jnana Indriyas
- Travel to experience Real Jagrat world

अथ यद्युच्यते – स्वप्नावस्थायां प्राणा न बहिर्गच्छन्ति । किन्त्वन्तः करणमिन्द्रियाणि च बहिर्गत्वा पर्वतादिकं पश्यति । प्राणानां बहिर्गमनाभावादेव मरणावस्थायामिव स्थूलशरीरं न भयङ्करं भवति । अपि च स्वप्ने प्राणानां बहिर्गमने न किञ्चिदपि प्रयोजनमस्ति । यतः प्राणानां ज्ञानशक्तिर्नास्ति । किन्तु क्रियाशक्तिरेवास्ति । तस्माद्बाह्यपदार्थज्ञानसामर्थ्यं येषामस्ति तान्येव बहिर्गच्छन्ति । ज्ञानशक्तिश्चान्तःकरणस्य ज्ञानेन्द्रियाणां चास्ति । प्राणानां कर्मेन्द्रियानां च ज्ञानशक्तिर्नास्ति । किन्तु क्रियाशक्तिरेवास्ति । तस्मात्स्वप्नावस्थायां प्राणाः कर्मेन्द्रियाणि च स्थूलशरीरे एव तिष्ठन्ति । अतश्च मरणनिमित्तकदाहादिभ्यः स्थूलशरीरं संरक्षितं भवति । स्वप्नावस्थायामन्तःकरणं ज्ञानेन्द्रियाणि च बहिर्गत्वा सत्यगिरिसमुद्रादिकं दृष्ट्वा पुनः प्राणानां कर्मेन्द्रियाणां च समीपं प्रत्यागच्छन्तीति ।

Suppose Purva Paksha Argues :

- Part of Sukshma Shariram goes out as mentioned above
- Prana keeps Sthula Shariram alive

- **Experience of world requires only Manaha and Jnana Indriyas**
- **Prana and Karma don't have Shakti to experience the world, have only Kriya Shakti**

Example :

- For Vichara Sagara class don't bring Gita book
- Carry only what is required, be practical
- Satya real - Mountain, River, People enjoyed
- Free travel, no expenses
- Prana and Karma Indriyas - Ask - Where did you go?

इदं न सङ्गच्छते — (१) स्थूलसूक्ष्मसङ्घातमध्ये प्राण एव स्वामी। प्राणहीनं देहं क्षणार्धमपि गेहे न स्थापयन्ति। बहिररण्यं नीत्वा दहन्ति। प्राणरहितं शरीरं स्पृष्ट्वा स्नान्ति च । अतः स्थूलशरीरस्य सारः प्राणः । तथा सूक्ष्मशरीरस्यापि प्रधानः प्राण एव । तथा हि, प्राणा इन्द्रियाणि च ‘स्वेषु कः श्रेष्ठः’ इति विषये परस्परं विवादमापन्नाः प्रजापतिसमीपं गतास्तमपृच्छन् “को नः श्रेष्ठः” इति। स होचाच प्रजापतिः — “यस्मिन् व उत्क्रान्ते स्थूलमिदं शरीरममङ्गलं भवति स वः श्रेष्ठः” (छा. ५.१.७) इति । प्रजापतेर्वचनं श्रुत्वा क्रमेणैकैकमिन्द्रियं शरीरान्निर्गत्य संवत्सरं बहिरुषित्वा पुनः शरीरं प्राविशन्। तदा तत्तदिन्द्रियप्रवासकाले तत्तदिन्द्रियप्रयुक्तदर्शनादिरूपव्यापारविकलमपीदं शरीरमन्धबदिरादिरूपं भूत्वा प्राणेनावष्टब्धं सद्विधृतमतिष्ठत् । प्राणे तूच्चिक्रमिषति विकलमिदं शरीरं भूमौ पिपतिषति स्म। तदा सर्वाणीन्द्रियाणि ‘प्राण एव नः श्रेष्ठः’ इति निश्चिक्तुः। तस्माद्यावदेवास्मिन् देहे प्राणो निवसति तावदेवेतरेन्द्रियाणि तत्र तिष्ठन्ति । प्राणे तूत्क्रान्ते इतरेन्द्रियाण्यपि तदनूत्क्रामन्ति । तस्मात्सूक्ष्मसङ्घातस्य राजेव प्राण एव प्रधानः। प्राणे शरीरादनिर्गतेऽन्तःकरणं ज्ञानेन्द्रियाणि च न बहिर्गच्छेयुः ।

Essence of 1st Argument by Advaitin :

i) Prana is Head, Master, of Entire Sukshma Shariram :

- Tattva Bodha - 17 Organs
- Mandukya Upanishad - 19 Organs Eko Na vimshati Mukha
- If Prana goes, all go

Prasno Upanishad :

तेऽश्रद्धधाना बभूवुः
सोऽभिमानादूर्ध्वमुत्क्रमत इव
तस्मिन्नुत्क्रामत्यथेतरे सर्व एवोत्क्रामन्ते
तस्मिंश्च प्रतिष्ठमाने सर्व एव प्रातिष्ठन्ते
तद्यथा मक्षिका मधुकरराजानमुत्क्रामन्तं
सर्वा एवोत्क्रामन्ते तस्मिंश्च प्रतिष्ठमाने
सर्वा एव प्रातिष्ठन्त एवं वाङ्मनश्चक्षुः
श्रोत्रं च ते प्रीताः प्राणं स्तुन्वन्ति ॥ ४ ॥

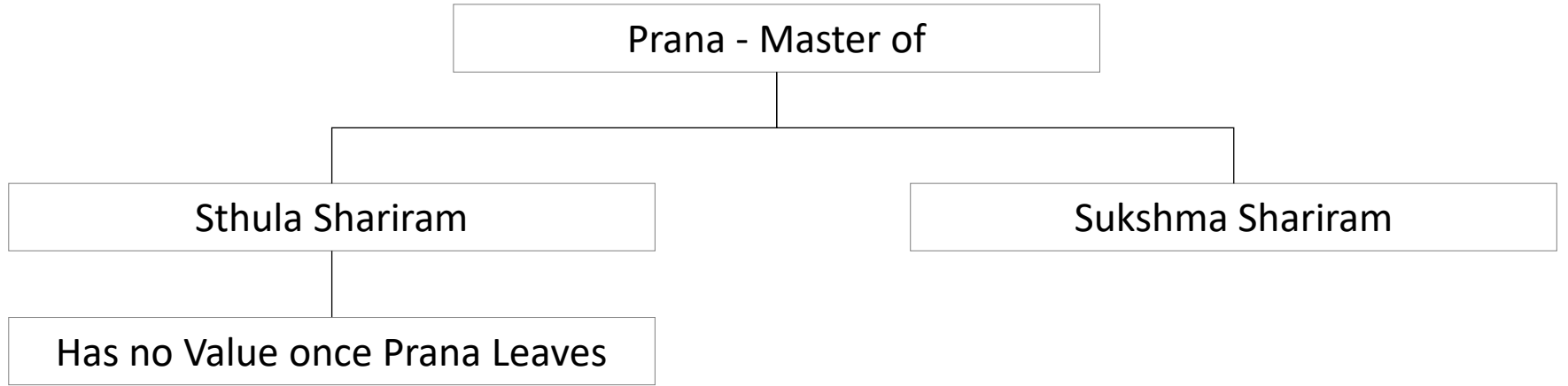
Te asraddhadhaanaa babhoovuh,
sobhimaanaadoordhvam utkramata iva,
tasminnutkraamati athetare sarva eva-utkraamante
tasminscha pratishthamaane sarva eva pratishthante.
Tadyathaa makshikaa madhukara-raajaanamutkraamantam
sarvaa evotkraamante tasminscha pratishtamaane
sarvaa eva pratishthanta evam vaangmanaschakshu-hu
srotram cha, te preetaaha praanam stunvanti || 4 ||

They did not believe. The principal prana got irritated and seemed as it were to go out of the body. When the prana got up to depart all others immediately had to get up too, and when it remained in its place all the others remained – just as when the Queen-bee leaves all the bees leave the hive and they return to it when she returns-and the mind, speech, eye, ear and the rest, being pleased, praised the prana. [II – 4]

- Queen Bee goes, all go
- Prana goes, Mind, Sense organs go
- Prana = Swami Jyeshtaha, Sreshtaha

View of Purva Paksha :

- Part of Sukshma goes, not correct



Bhaja Govindam :

यावत्पवनो निवसति देहे
 तावत्पृच्छति कुशलं गेहे ।
 गतवति वायौ देहापाये
 भार्या बिभ्यति तस्मिन्काये ॥ ६ ॥
 (भज गोविन्दं भज गोविन्दं...)

Yavatpavano nivasati dehe
 Tavatprcchati kusalam gehe I
 Gatavati vayau dehapaye
 Bharya bibhyati tasminkaye II 6 II
 (bhaja govindam bhaja govindam...)

As long as there dwells breath (life) in the body, so long they enquire of your welfare at home. Once the breath (life) leaves, the body decays, even the wife fears that very same body. (Seek Govinda, Seek Govinda...) [Verse 6]

- Wife Does not want to Keep Dead Body for ½ a Minute
- Sthula Sharira Sara = Prana

Chandogyo - Chapter 7, Keno, Prashno, Brihadaranyaka Upanishad - Story :

- Father is father, till Prana is there
- Namaskara - Only till Prana is there
- Prana goes, Body = Amangalam
- We Say Prana is gone, not Sukshma Shariram is gone

Brihadaranyaka Upanishad :

ते हेमे प्राणा अहंश्रेयसे
विवदमाना ब्रह्म जग्मुः,
तद्धोचुः, को नो वसिष्ठ इति;
तद्धोवाच, यस्मिन्व उत्क्रान्त
इदं शरीरं पापीयो
मन्यते स वो वसिष्ठ इति ॥ ७ ॥

te heme prāṇā ahaṁśreyase
vivadamānā brahma jagmuḥ,
taddhocuḥ, ko no vasiṣṭha iti;
taddhovāca, yasminva utkrānta
idaṁ śarīraṁ pāpīyo
manyate sa vo vasiṣṭha iti || 7 ||

These organs, disputing over their respective greatness, went to Brahman and said to him, 'Which of us is the Vasiṣṭha?' He said, 'That one of you will be the Vasiṣṭha, who departing from among yourselves, people consider this body far more wretched.' [6 - 1 - 7]

- Organs wanted to check which one is most important
- Brahmaji asked them to perform experiment
- Each one goes out for one year
- Eyes - Become Blind - Person survived
- Ears - Deaf - Person survived
- Prana Decides to go, starts with drawing - All organs tremble
- Prana = Sreshtaha, Jyeshtaha, Vasishtaha, Pratishtaha, Ayatvaha with Praana all gone

Story :

- Between Prana and Indriyas, who is greatest one?
- Big debate in front of Prajapati
- **Experiment suggested by Prajapati = Find out who, when goes out, body becomes Amangalam.**

1st :

- Vak Indriyam goes for one year
- Mouni Baba, no impact on body - Become dumb
- Each goes in krama, not simultaneously.

2nd :

- Buddhi goes out - No problem

3rd :

- Eyes go out - Blind

4th :

- Ears go out Seeing, Hearing, Thinking power becomes deficient - Body survives
- Body supported by Prana
- Utkramati, Utchitkramisati Prana About to quit.
- Vasudeva Brahmendra Saraswathi - Expect in Sanskrit
- Body about to fall Dead...
- All Organs did Stuti, Stotram of Prana
- Story in Prasno, Chandogyo, Brihadaranyaka, Kaushati, Keno Upanishad

Indriyas	Original Prana
<ul style="list-style-type: none">- Gauna Prana- New name	<ul style="list-style-type: none">- Mukhya Prana

Mundak Upanishad :

सप्त प्राणाः प्रभवन्ति तस्मात् सप्तार्चिषः समिधः सप्त होमाः ।

सप्त इमे लोका येषु चरन्ति प्राणा गुहाशया निहिताः सप्त सप्त ॥ ८ ॥

Sapta pranah prabhavanti tasmāt saptarcisah samidhah sapta homah ।

sapta ime loka yesu caranti prana guhasaya nihitah sapta sapta ॥ 8 ॥

From Him are born seven Prana-s, the seven flames, seven-fold fuel, the seven-fold oblations, as also the seven worlds where the Prana-s move in the cave of living creatures; seven and seven. [II – I – 8]

- Sense organs also called Prana as they are dependent on Prana
 - Seeing Power
 - Hearing Power
 - Talking Power
 - Grasping Power
 - Running Power

Prana
- All Shakti in the body belongs to Prana - Sukshma Shariram
- Similarly Sukshma Prapancha, Hiranyagarbha controls Sthula Prapancha
- Hence Prana is the greatest
- Sruti presents logic in the creation theory
- As long as Prana remains in the body, Indriyas function
- Prana and Organs stay together, travel together

- Part of Pranas can't go out, work as a team
- Partition not possible
- Master and retinue always together
- Prana = King = Pradanam
- If Prana does not go out in dream, other Indriyas will and can't go out
- No partial departure possible
- This is first argument

Revision 254 :

प्राणे तूच्चिक्रमिषति विकलमिदं शरीरं भूमौ पिपतिषति स्म। तदा सर्वाणीन्द्रियाणि
 'प्राण एव नः श्रेष्ठः' इति निश्चिष्युः। तस्माद्यावदेवास्मिन् देहे प्राणो निवसति
 तावदेतरेन्द्रियाणि तत्र तिष्ठन्ति। प्राणे तूत्क्रान्ते इतरेन्द्रियाण्यपि तदनूत्क्रामन्ति ।
 तस्मात्सूक्ष्मसङ्घातस्य राजेव प्राण एव प्रधानः। प्राणे शरीरादनिर्गतेऽन्तःकरणं
 ज्ञानेन्द्रियाणि च न बहिर्गच्छेयुः ।

- ND Analyses Purva Paksha - who claims Svapna is Real
- During Svapna Mind and Sense organs go out of Body and Experience Real Jagrat Prapancha only

Purva Paksha :

Prana	Manas
- Karma Indriyas remain in Body and keep Body Alive	- Jnana Indriyas - Go out

- As Jagrat Prapancha experienced by sense organs, Swapna must be Satyam, Real only.
- Silly answer by Purva Paksha
- ND Gives 5 Reasons to refute them

i) Prana and sense organs function only as a team :

- Prana = Swami, Master
- Organs = Assistants will never leave master
- When Prana does not go, sense organs won't go out
- Partial Sukshma Shariram going out not right

Problem Here : Upanishad Story :

- Each sense organ went out for one year...
- Self Defeating argument, same side goal
- It is against his own argument

Prasno Upanishad :

- Sense organs don't go out.

Chandogyo - Brihadaranyaka Upanishad - Story here :

- Senses go out
- ND Working against his own conclusion
- Footnote answers this contradiction
- Modified story in Prasno and Kaushitaka Upanishad

Story :

- Prana Samvada - Debate, augment

Brahma Sutra - Conclusion :

अभिमानिव्यपदेशस्तु विशेषानुगतिभ्याम् ।

Abhimanivyapadesastu viseshanugatibhyam

But the reference is to the presiding deities (of the organs) on account of the special Characterisation and also from the fact of a deity so presiding. [II – I – V]

- Indriyam = Abhimana Devata goes out on behalf of Indriyam

Sutra :

- Abhimana Devata Vyapadesha

Organ :

- Means Devata, not Indriyam

During Death :

- Sukshma Sharira quits Sthula

- Indriyam Travel
- Abhimani Devata does not travel

Brihadaranyaka Upanishad : Chapter 3 - Section 2 - Artha Bhaga Brahmanam :

- Devatas Merge into Samashti Devatas
- When Prana is in the body, Indriyams don't go out
- Abhimani Devatas alone go out

Argument no. 2 :

(२) अथवा अन्तःकरणं ज्ञानेन्द्रियाणि च भूतानां सत्त्वगुणकार्याणि। अतस्तेषां ज्ञानशक्तिरस्ति, न क्रियाशक्तिः। प्राणस्य तु क्रियाशक्ति-रस्ति। प्राणस्य क्रियाशक्तिबलादेव मरणसमये लिङ्गशरीरं स्थूलमिदं शरीरं विहाय लोकान्तरं गच्छति। प्राणबलेनैवेन्द्रियद्वारान्तःकरणवृत्तिर्बहिर्घटादिदेशं गच्छति । प्राणसाहाय्यं विनान्तःकरणादिकं न बहिर्गन्तुं प्रभवति । अत एव योगशास्त्रे उच्यते — ‘प्राणनिरोधं विना मनोनिरोधो न सिद्ध्यति। प्राणसञ्चरणेन मनसः सञ्चरणं भवति । प्राणनिरोधान्मनोनिरोधो भवति’ इति च। अतो मनोनिरोधरूपराजययोगमनुष्ठातुमिच्छन् प्राणनिरोधरूपहठयो-गमनुतिष्ठेत्। अनेनापि हेतुनान्तःकरणस्य गमनं प्राणाधीनं भवति। प्राणे बहिरनिर्गतेऽन्तःकरणं ज्ञानेन्द्रियाणि च न बहिर्गच्छेयुः।

2nd Argument to Show :

- Mind and Senses can't travel out when Prana is Inside

1st Argument :

- **Prana = Swami**
- **Without Swami, Organs can't go out**

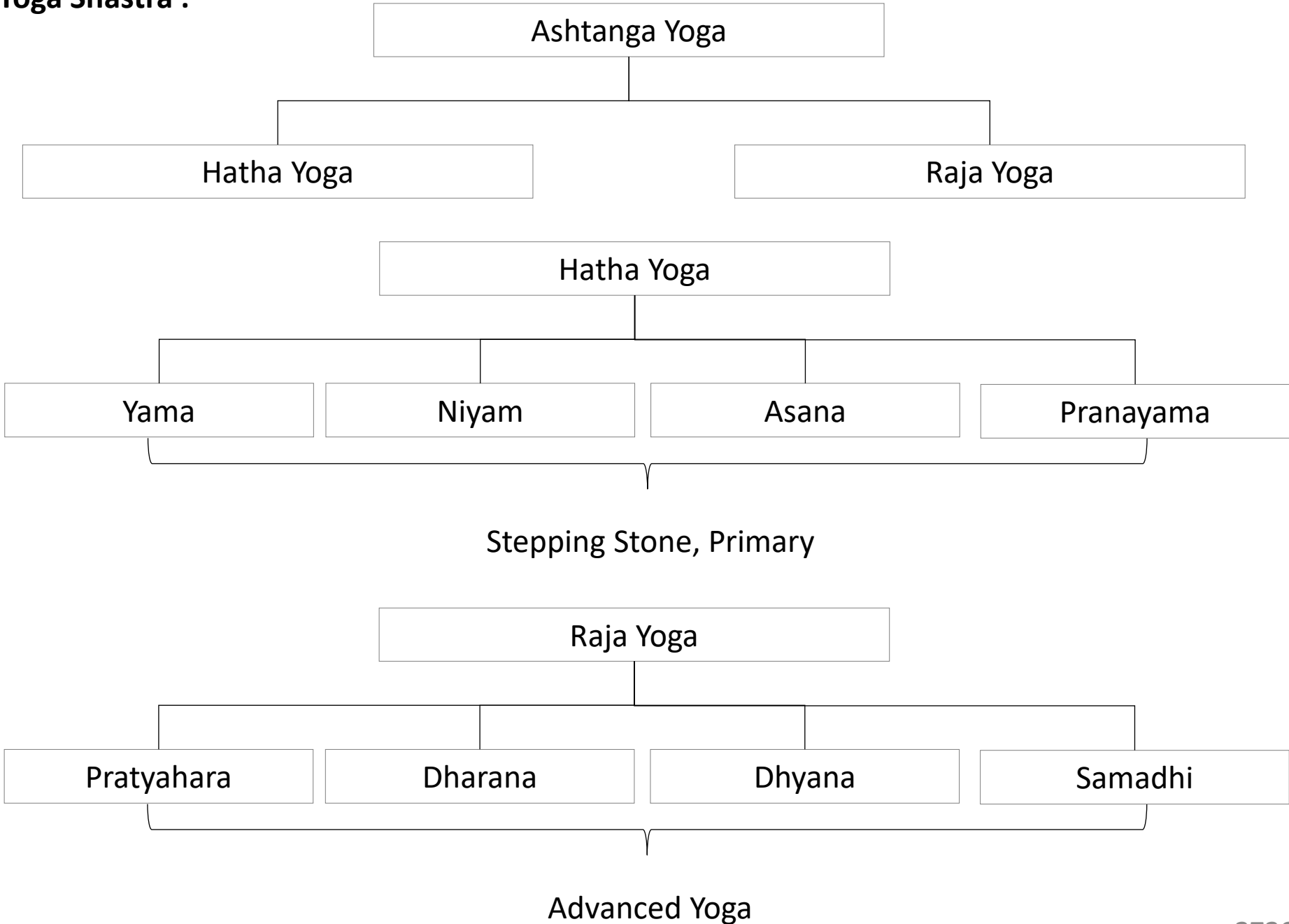
2nd Argument :

- **Prana alone has Kriya Shakti, Created out of Rajo Guna**
- Mind and Sense Organs are created out of Sattva Guna hence have Jnana Shakti, Ichha Shakti
- **Prana, Kriya Shakti has to Support Mind and Sense organs if they have to be Active**
- Activity of Mind and Sense organs Depends on Kriya Shakti borrowed from Prana
- **Without Prana, Mind and Senses can't Travel**

Tattva Bodha :

- Butanam, Sattva Guna Karyam, have Jnana Shakti
- Jnana Indriyas and Mind will not be able to go out in Waking or Dream without Prana Functioning.
- **We are all one Tiny Shakti of Maya Trigunatmika, Prakirti.**

Yoga Shastra :



- During Meditation, Don't want mind to be Overactive, or Wander.

How to Stop wandering?

- Stop Shakti given by Prana - Prana Vikshanam watching Prana = Withdrawing Shakti
 - I Consciousness / Awareness
 - Lend Shakti to Prana
 - Prana Lends to Mind
 - Once Shakti withdrawn from Mind, Mind Quietened

Very Important Teaching Here :

- **Shakti of Mind given by Prana**
 - To Control Mind, Control Prana, Do Pranayama
 - How to withdraw Prana Shakti?
- **Slow Down Prana process without Prana Nirodha, Control, Pranayama, No Mano Niruddha.**

Shuklambardanam Vishnum :

शुक्लाम्बरधरं विष्णुं शशिवर्णं चतुर्भुजम् । प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये ॥	Shukla-Ambara-Dharam Vissnnum Shashi-Varnnam Catur-Bhujam Prasanna-Vadanam Dhyaayet Sarva-Vighno[a-U]pashaantaye
--	---

(We Meditate on Sri Vishwaksena) Who is wearing White Clothes, Who is All-Pervading, Who is Bright in Appearance like the Moon and Who is having Four Arms, Who is having a Compassionate and Gracious Face; Let us Meditate on Him to ward of all Obstacles.[Verse 1] 737

- Om Bhuhu chanted to Bring Wandering Mind to Puja
- Prana Sancharan = Manaha Sincharan Prana Active = Mind Active

Anvaya	Vyatireka
Prana Nirodha, = Mano Nirodha	Prana Nirodha Bina, Na Mano Nirodha

- Therefore Prana and Mind complementary, have to function together.

Aparoksha Anubhuti :

एभिरङ्गैः समायुक्तो राजयोग उदाहृतः ।
किञ्चित्पक्वकषायाणां हठयोगेन संयुतः ॥१४३॥

*ebhiraṅgaiḥ samāyukto rājayoga udāhṛtaḥ,
kiñcitpakvakaṣāyāṇāṃ haṭhayogena saṁyutaḥ. (143)*

परिपक्वं मनो येषां केवलोऽयं च सिद्धिदः ।
गुरुदैवतभक्तानां सर्वेषां सुलभो जवात् ॥१४४॥

*paripakvaṁ mano yeṣāṃ kevalo'yaṁ ca siddhidah,
gurudaivatabhaktānām sarveṣāṃ sulabho javāt. (144)*

These fifteen limbs of the rāja-yoga are thus explained. This should be combined with hatha-yoga by those whose worldly desires are partially subdued. To those, whose mind is completely purified this alone is sufficient for Liberation and perfection and it can easily be gained by everyone by devotion to Guru and God. [Verse 143 and 144]

- Raja Yoga prescribed for those whose Minds are generally Quiet.
- If mind not quiet, Start Yama, Niyama, Asana, Pranayama required to Pursue raja Yoga

- Those who want to Practice raja Yoga to quieten Mind Should Practice Pranayama.

Upadesha Sara :

वायुरोधनात् लीयते मनः ।

जालपक्षिवत् रोध-साधनम् ॥११॥

vāyu-rodhanāt līyate manaḥ ।

jāla-pakṣivat rodha-sāadhanam ॥11॥

By the restraint of the Pranas or breathing, the mind becomes absorbed. This is a means of checking the mind like the net that is used to ensnare birds. [Verse 11]

- Caged bird can't fly
- Prana Nirodha = caging mind during meditation
- Can't use local helmet to cage the bird, restrict the mind
- Pranayama encages the mind
- Because of this reason also, can't say = Mind and senses travel without Prana
- Travel possible only with Prana
- Antahkarana and Jnana Indriyas can't go out without Prana is Argument Number 2

3 More Reasons : 3rd Reason :

(३) स्वप्नावस्थायां स्थूलशरीरं प्राणसहितमेव दृश्यते। अतश्च स्वप्ने अन्तःकरणं बहिर्गत्वा सत्यपदार्थान् विषयीकरोतीत्येतन्न सम्भवति।

Side Argument :

- If senses have to go, Prana has to Accompany

Purva Paksha :

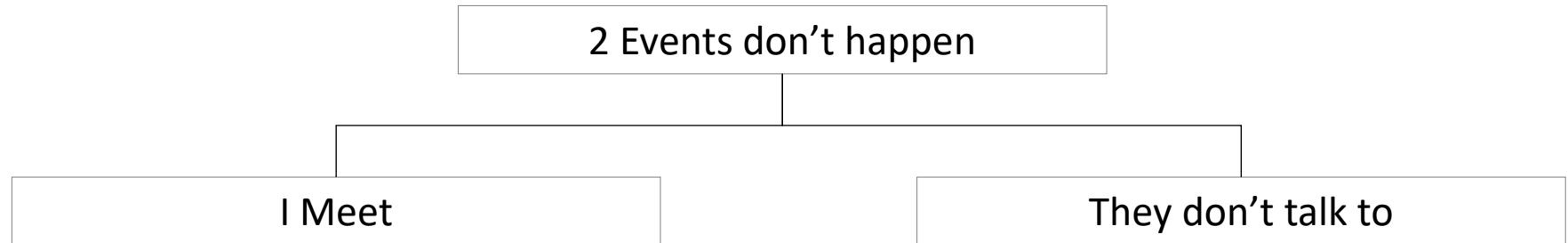
- Assume Prana goes out
- During, Dream, Breathing seen to continue, Inhalation, exhalation goes on, Expansion of Stomach happens, Sound comes.
- Mind Inside Body Dreaming.

4th Argument :

(४) अथवा कश्चन रात्रौ स्वप्ने स्वसम्बन्धिभिर्मिलितो नानाव्यवहारान् करोति। प्रातर्जागरणानन्तरं यदा तान् सम्बन्धिनः साक्षात्पश्यति तदा 'वयं रात्रौ मिलित्वा अभूम्। एतांश्च व्यवहारानकुर्म' इति वक्तुमर्हति। परन्तु तथा न कथयति। पूर्वपक्षिरीत्या तु स्वप्नद्रष्टा बहिर्गतवान्। सम्बन्धिनं दृष्टवान्। तेन सह सत्यरूपान् व्यवहारांश्च कृतवान्। तथा परस्परदर्शनं व्यवहरणं च सम्बन्धिनोऽपि परिज्ञातं भवितुमर्हति । ततश्च सम्बन्धी वा यदा स्वप्न-द्रष्टारं पश्यति तदा सोऽपि तं प्रति 'वयं स्वप्ने मिलिता व्यवहारानकुर्म' इति वक्तुमर्हति। परन्तु सोऽपि न तथा वक्ति। सिद्धान्ते तु स्वप्ने बहिर्गमनं सम्बन्धिदर्शनं तेन सह व्यवहरणं सर्वं चान्तरेव कल्पितम्।

Abyupethya Vada :

- Suppose Dreamer goes out and Meets friends in Jagrat, goes for Dinner.
- When Dreamer wakes up and Asks his friend how was the Dinner, they don't Remember
- Friends in Dream Adhyastham not real



- Dream not a fact for Waking not a fact for One who has realized himself as Atma or Brahman.
- No Actual Transactions for Dreamer in Jagrat Avastha.
- No Ice-cream in Dream of waking but only I - Screaming in Dream.
- Brahman = Svayam Jyoti

Brihadaranyaka Upanishad :

- Veda, Na Veda, Rasa-na Rasaha...

• **Our Mind doing Adhyasa**

- Swapna = Mithya Adhyasa

• **Adhyasa on Spiritual Reality, external to waking**

- If I understand Swapna is Adhyasa, Jagrat Adhyasa becomes clear.

- All happening within Atma, within head

- **During Dream for Dreamer, Dream not Dream in dream**
- **It is Jagrat Avastha, Prapancha for him**

- In Swapna, I Ahamkara, will say Swapna Jagrat Prapancha is Real
- We repeat same Mistake, in Jagrat, we all Say my Jagrat Prapancha is real
- During Dream, it is Jagrat Prapancha for Dreamer

- **During Atma Agyana Nidra kale (Maya) this Jagrat appears as Swapna**

- This is called Waking to the Supreme reality, Self Realization, Substratum Realization.
- Sarvam Antaha Eva Vishwam... All happening within me

Dakshinamurthy Stotram :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dr̥śyamāna nagarī tulyaṃ nijāntargataṃ
paśyannātmani māyayā bahirivodbhūtaṃ yathānidrayā |
yassākṣātkurute prabodhasamaye svātmāname vādvayaṃ
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the Maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 1]

- We refuse to believe that and Suffer Samsara

Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।

मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam ।

mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

5th Argument :

(५)अथवा स्वप्ने बहिर्गत्वा सत्यपदार्थान् पश्यतीत्यङ्गीकारे रात्रौ निद्रां कुर्वतः मध्याह्नसूर्यप्रकाशदर्शनम्, गङ्गाया दक्षिणतटे काशीपुरीदर्शनम्, काश्याः प्राच्यां दिशि प्रयागक्षेत्रस्य, प्रतीच्यां दिशि गयाक्षेत्रस्य दर्शनं च स्वप्नेन भवितुमुचितम्। रात्रौ मध्याह्नसूर्यप्रकाशस्य, गङ्गाया दक्षिणतटे काशी-पुर्याः, काश्याः प्राच्यां दिशि प्रयागक्षेत्रस्य, प्रतीच्यां दिशि गयाक्षेत्रस्य चाभावात्।

- Suppose Dreamer is going out with Mind and sense organs to the real Jagrat Prapancha.
- a) He has gone to bed at Night but Experiences Mid Day Sun in dream

b) Experiences :

- Kashi on Southern bank of Ganga, which is on the Northern side

c) Prayaga :

- Is on the west but he experiences on the east of Kashi

d) Gaya :

- Is on the east but he experiences on western side of Kashi
- Hence not gone to Jagrat - Kashi is all or projection of his own mind.

Revision 255 :

- Swapna = Mithya, not Satyam
- Sukshma Shariram leaves body partially or totally, mind and sense organs seeing actual Jagrat in dream is Purva Paksha contention (Neiyeyika)
- 4 Regulations over

5th Reason now :

- In Swapna experience, some geographical facts wrongly seen
- Sleep in night - Experience Mid-day Sun
- Kashi - On Southern side of Ganga - it is seen on North
- Prayaga (Allahabad) is on West seen in East
- Gaya - On east of Kashi seen on West

Abhavat :

- All not available
- All errors of projection in mind
- Dreamer does not go out and see the Jagrat places.

6th Argument given later :

- Suppose Sukshma Sharira goes out, Senses don't have Physical Body - Golakams.
- It will be like a Ghost without a Physical Body
- Sense Organs - Indriyas can function only through Golakams
- Eyeball = Sthula Shariram, Golakam in Singapore
- If Sukshma Shariram can function without Golakam, then After death of Body also, they should be able to Perceive.
- They come under Panchagni Vidya process...

i) Svarga

ii) Megha

iii) Prithvi

iv) Yoshith

v) Physically formed Body

- If it travels, Body will die

तस्मात्(१) स्वप्ने जाग्रत्यनुभूतपदार्थानां स्मरणं भवतीति(२) बहिर्ग-
त्वेश्वरसृष्टिगिरिनद्यादिदर्शनं भवतीति च द्वावपि पक्षौ निराकृतौ वेदितव्यौ।

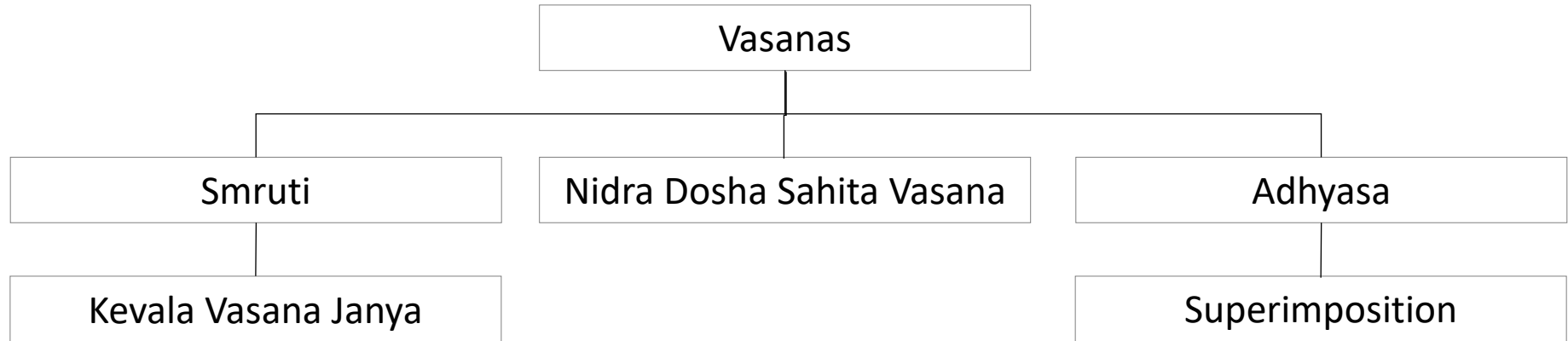
- Therefore, both Views of Purva Paksha negated to establish reality of Swapna.

1st Argument of Purva Paksha :

- Swapna = Rememberance of Jagrat = Satyam
- Because Swapna is Object of Jagrat Rememberance

Our Argument :

- Dream not Smruti



- Swapna not Kevala Vasana but Nidra Sahita Adhyasa

2nd Argument : Bahir Gathva :

- **Sukshma Shariram goes out**
- **Sees Ishvara created Jagrat River, Mountain, Sun, all Satya Darshanam.**

Our Argument : 5 Reasons (Most important) :

- Sukshma Shariram does not go out During Dream
- If it goes, it will be death, not Swapna not Smaranam but Maranam.
- Therefore, Swapna not real, therefore, Vedanta Anumana Vakhyam is Correct.

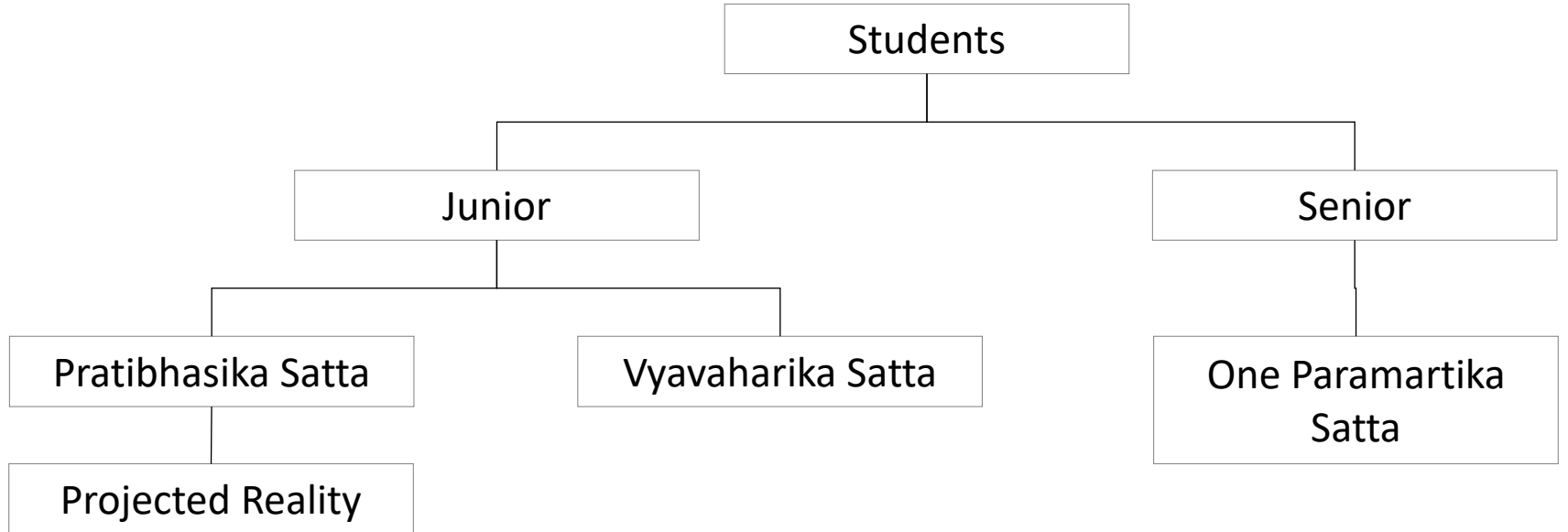
Grand Picture :

- Anumana - Inference Jagrat Prapancha Mithya, Drishyatvat, Swapna Prapancha Vatu
- Therefore, Jagrat Prapancha Mithyatvam is Correct.

(आ. ३२२-३४१) 'जाग्रत्स्वप्नयोस्तुल्यता' इति सिद्धान्त-निरूपणम् —

Ultimate Aim of Author :

- **Develop Drishti Srishti Vada**
- Sashta Taranga 6th Chapter Here
- Before taken up in Chapter 5 - Jagrat Svapna Yo Tulyo
- Jagrat and Svapna should be treated equally.



Question 1 of ND :

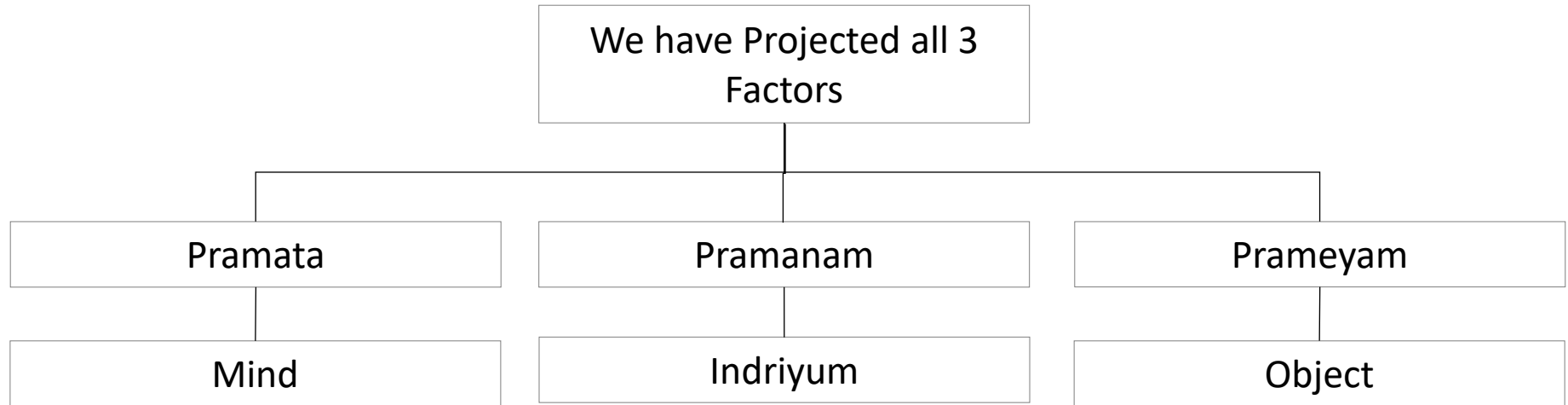
- Are Mind and Sense organs also Superimposed in Dream?

Question 2 :

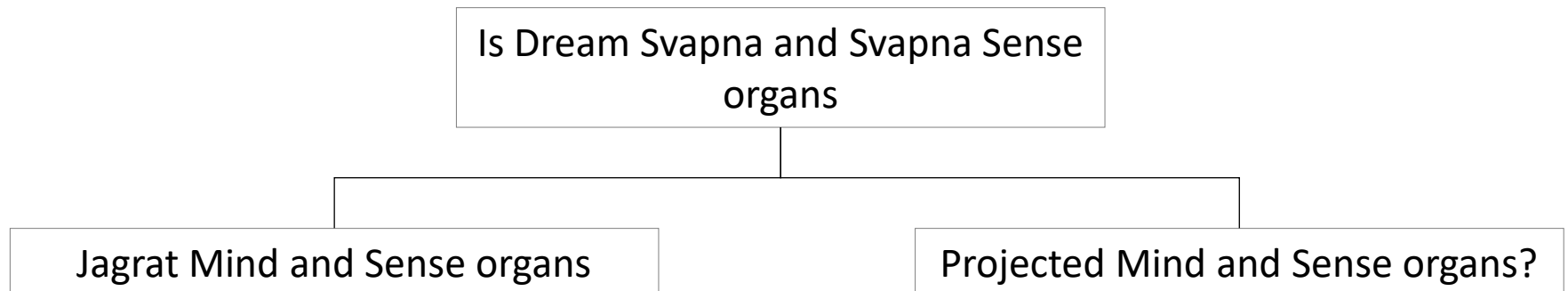
- Do we experience Swapna - Prapancha directly or with instrument of Mind and Sense organs

Question 3 :

- Mind and Sense organs are Jagrat one or new Projected ones in Swapna?



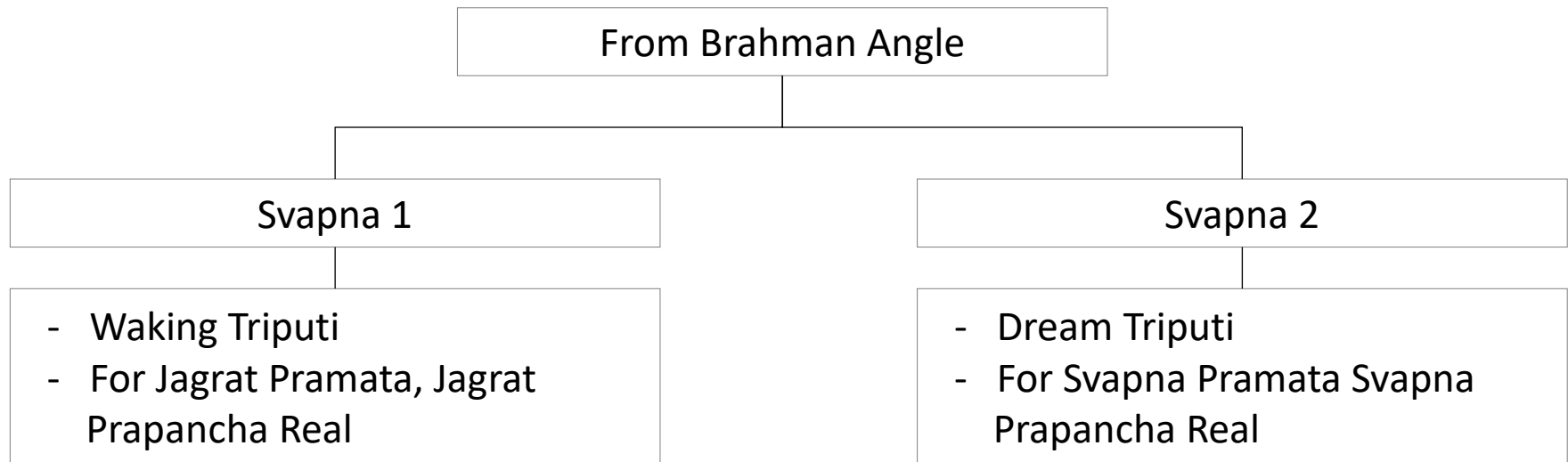
- To drink dream water, Use Mind and Swapna Indriyam in Swapna.



Dream Prapancha is Projected :

- **Waker projects Dream Pramata (Knower), Pramanam (Sense organs), Prameyam (Objects)**
- **All 3 - Triputi is projected by Waker with Nidra Shakti, causing ignorance of waker in Dream.**
- **In Dream, projected Swapna Pramata, Svana Prameya, Swapna Prapancha appear as “Jagrat Prapancha”**

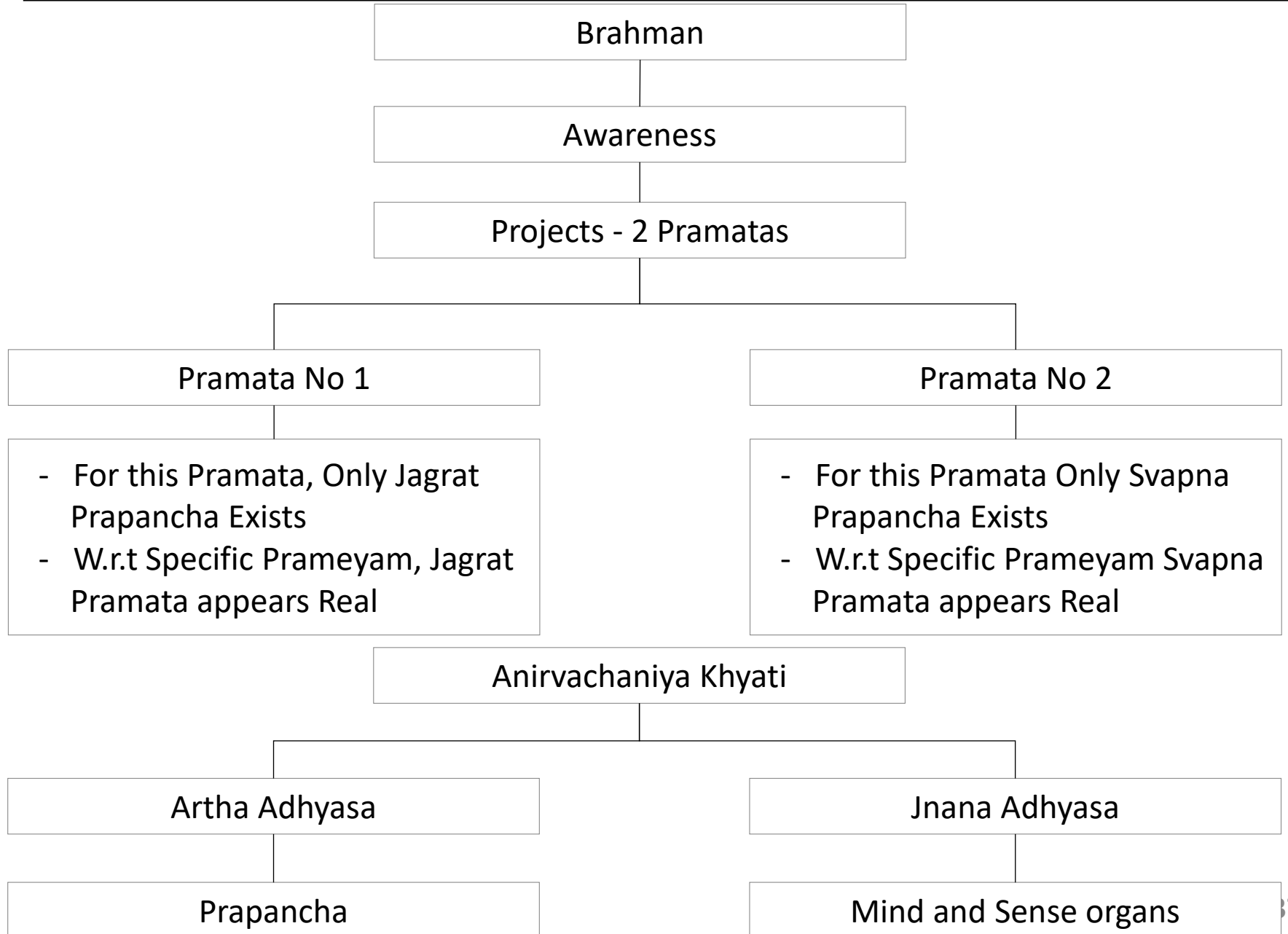
- Assimilated this thoroughly
- From Projected Jagrat Pramata Angle it is projected but not from Dreamers angle



- Both Swapnas appear as Jagrat, Real, while in those States of Mind, Respectively.
- We use instrument Like Mind and Sense organs to Experience Swapna Prapancha

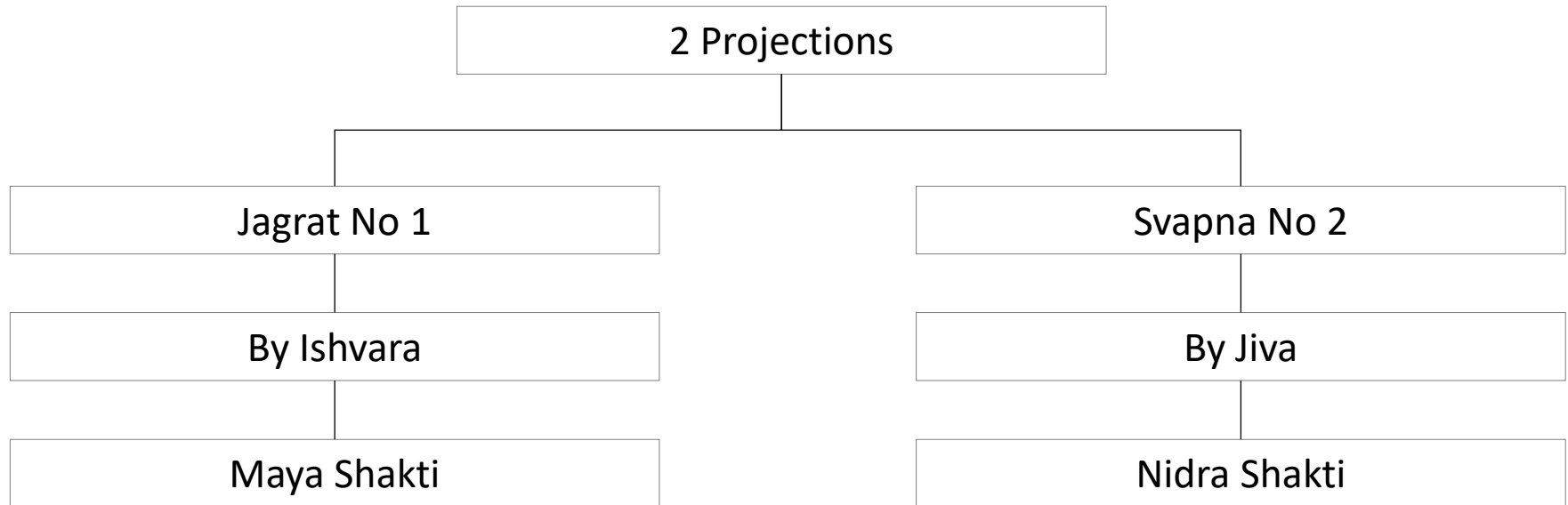
- **From Projected Swapna Pramata Angle, Projected Swapna Prameyam appears Jagrat Prapancha.**

- **From Projected Jagrat Pramata Angle, Projected Jagrat Prameyam appears Real as Jagrat Prapancha**



- **Once you know Pramata is Projected, then you know Prameya also Projected**

- Triputi is Projected in both Jagrat and Swapna



- Dream no 2 is a Dream inside a Dream
- Both Triputi Projections of Jnana Adhyasa and Artha Adhyasa = Anirvachania Khyati
- Perception, Perceiver, Perceived all Equal Projections both in Jagrat and Swapna
- For Senior Student no Vyavaharika, Pratibasika Bheda Projections.
- Nothing superior or Inferior, Triputi is Projected in both
- Can't Grade Jnana and Artha Adhyasa of Jagrat is Superior to Jnana and Artha Adhyasa of Swapna
- Triputi projection happens in Swapna and Jagrat.

- **Dream Example - Very important to Prove Jagrat is Mithya, Svapna Vatu**
- From where is Origination, birth of Triputi - Upajayate?

(३२२) स्वप्ने त्रिपुटीसमुदायः सर्वोऽप्युपजायते— स्वप्ने जाग्रत्पदार्थस्मृतेर्लिङ्गशरीरबहिर्गमनस्य चासम्भवेऽपि जाग्रतीव स्वप्नेऽपि ज्ञाता, ज्ञानम्, ज्ञेयमिति त्रिपुटी भासते। तस्मात्कण्ठाधःस्थनाड्य-न्तरेव सर्वमुत्पद्यते। अयमर्थो माण्डूक्यबृहदारण्यकादिषु सूचितः। “स्वप्न-स्थानोऽन्तःप्रज्ञः” (मा. आ. ४) “स यत्र प्रस्वपित्यस्य लोकस्य सर्वावतो मात्रामपादाय स्वयं विहृत्य स्वयं निर्माय स्वेन भासा स्वेन ज्योतिषा प्रस्वपिति। अत्रायं पुरुषः स्वयञ्जोतिर्भवति” (बृ. ४.३.९) “न तत्र रथा न रथयोगान् पन्थानो भवन्ति। अथ रथान् रथयोगान् पथः सृजते” (बृ. ४.३.१०) इति । अयमर्थः — ‘न जाग्रत्कालीनः पदार्था स्वप्ने भान्ति। किन्तु रथरथिकाश्चमार्गादयः सर्वेऽपि स्वप्ने अभिनवास्तत्काल एव सृज्यन्ते इति । तस्मात्स्वप्ने उपलभ्यमाना गिरिनदीसमुद्रवनग्रामपट्टणसूर्यचन्द्रादयः सर्वेऽपि नूतना उत्पद्यन्ते । यदि स्वप्ने पर्वतादयो नोत्पद्यन्ते तर्हि तेषां प्रत्यक्षज्ञानं स्वप्ने नोत्पत्तुमर्हति । जायते तु तेषां स्वप्ने प्रत्यक्षज्ञानम् । विषयेण सहेन्द्रि-याणामन्तःकरणवृत्तेश्च सम्बन्धः प्रत्यक्षज्ञाने हेतुः। तस्मात्पर्वतादयो विषयाः तज्ज्ञानसाधनान्तःकरणेन्द्रियादिकं सर्वमप्यन्तरुत्पद्यन्ते ।

Triputi Utpatti :

- Triputi = Jnana and Artha Adhyasa
= Born out of ignorance of Atma and Waker
= Both from one Consciousness, Self existent, self evident i
- World evident because of Sense organs and Mind

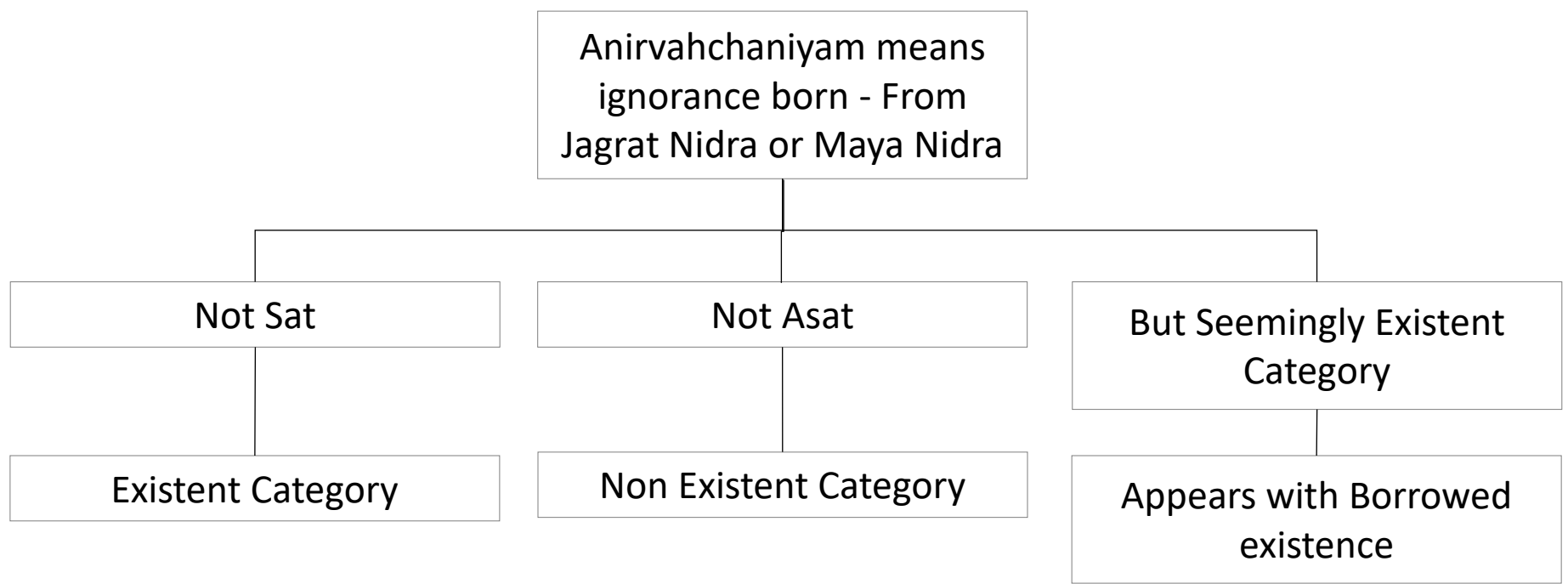
I - Aham	World - Idam
<ul style="list-style-type: none">- Self Evident- Self Revealing	<ul style="list-style-type: none">- Evident because of Operating Pramanam Sense organs and Mind

- Entire world is evident to one ' I ' Awareness, consciousness principle
- Each body seems to have separate consciousness, like each room has room space
- Space = One = Consciousness
- Triputi Utpatti = Anirvachaniya Utpatti = Phenomena

Example :

- Snake is born of Anirvachaniya
- Anirvachaniya Manaha Indriyani (Eye), Vishaya are born

- **Anirvachaniya means - it does not come under Sat, Asat category but with borrowed existence from Atma.**



- More we Assimilate this, we will extend it to Brahman.
- Seemingly existent Category - Anirvahchaniyam has Always Arrival and Departure
- Arrival called Utpattihi = Upajayate (Originates)
- **I am Brahman with maya Shakti - Cover my nature called ignorance of Brahman, Real nature and Project Jagrat Triputi.**
- **Waker veils his Waker hood, called Nidra Shakti and Projects Swapna Triputi**
- In that Anirvahchaniyam Brahman covered Brahman, Veiled Brahman (w.r.t Waker) Jagrat Triputi is born Pramata - Pramanam - Prameyam is born (Knower, known, Knowing instrument - Sense organs and Mind)
- Uncategorisable generation of Seeming Rope snake, Seeming Jagrat with Triputi.

Ignorance Covered Brahman or Waker

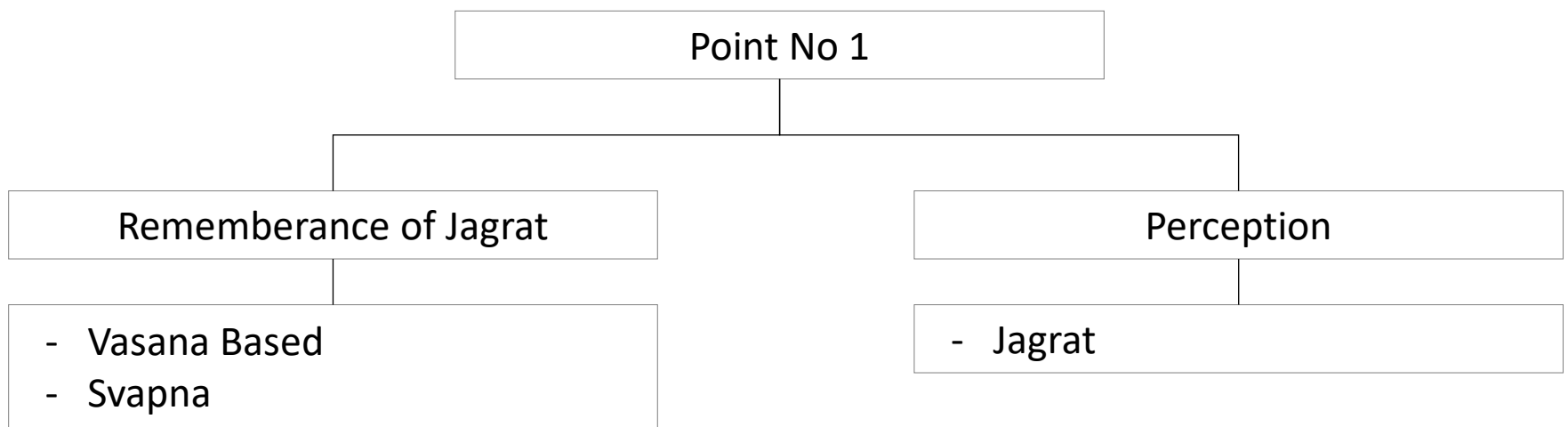
Mula Avidya

- Jagrat Triputi
- Veiled Brahman hood for Waking Triputi Origination
- There is Jagrat Experience
- Exterior world
- Cosmic Prana Moves External world

Avidya

- Swapna Triputi
- Veiled Waker hood for Dream Triputi Origination
- There is Swapna Experience
- Interior world generated in the nadi
- Prana Moves that Dream world

- Anirvachaniya Jagrat Pramata, Pramanam, Prameyam comes from Mula Avidya Maya.
- Swapna comes from Anirvachania Nidra
- In Both Swapna and Jagrat no Gradation is Possible
- In Both Triputis caused by ignorance - Anirvachaniya Khyati
- Triputi is there in both
- Hence both are same, equal
- Experiencer (Jnanata) Experienced objects (Jneyam), Experiencing instrument (Jnanam) and Jnanam (Knowledge) common to Jagrat and Swapna.



Point No 2 :

- Sukshma Shariram Does not Travel out to Jagrat and Experience Satya Jagrat Padartha.
- Still, full fledged Universe is Seen
- Svapna not only memory or perception

What is the world in Svapna?

- It is an Internal world
- We don't contact the External world
- It is Generated in the interior of the Body - in a Nadi (Blood Vessel, Nerve in which Prana Moves)

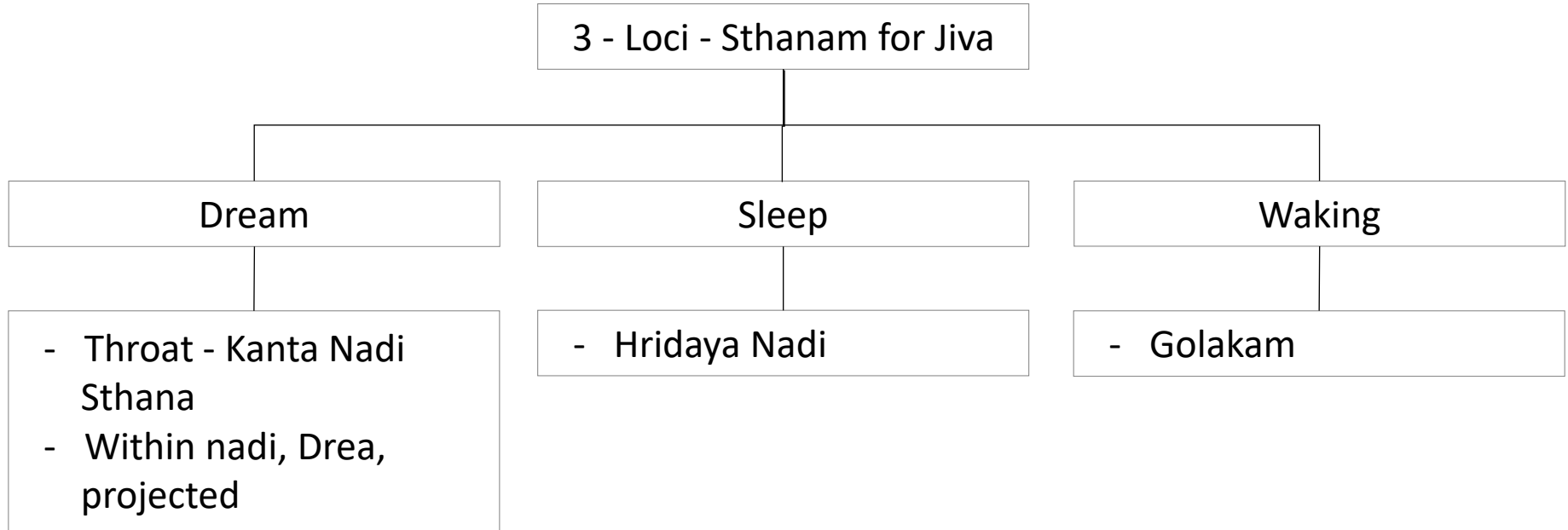
Chandogyo Upanishad - Brihadaranyaka Upanishad :

- Dream = Jiva withdraws from Periphery of Body, Golakams
- Chakshur Indriyam withdraws from Chakshu and Enters a Nadi and Travels, moves in the Nadi, Especially Nadi in the throat Area.

- In Sleep, Jiva enters Nadi in Hridaya Sthanam.

Brihadaranyaka Upanishad :

- Jiva Merges in a Membrane in the heart
- Hridaya Akasha = Pragnya and Paramatma Available



Mandukya Upanishad - Vaitathya Prakaranam :

- Uchita Desha Kala Abhava
- Therefore Svapna Mithya
- In Jagrat also no Uchita Desha, kala, all happening in Brahman as Substratum.

Mandukya Upanishad :

अन्तःस्थानात्तु भेदानां तस्माज्जागरिते स्मृतम् ।
यथा तत्र तथा स्वप्ने संवृतत्वेन भिद्यते ॥ ४ ॥

antaḥsthānāttu bhedānāṃ tasmājjāgarite smṛtam |
yathā tatra tathā svapne saṁvṛtatvena bhidyate || 4 ||

Different objects cognised in dream are illusory because they are being perceived to exist. For the same reason the objects seen in the waking state are also to be considered as illusory. Just as in the waking state, so also in the dream, the nature of Objects remains the same. The only difference is the limitation of space in the case of dream Objects, they being seen inside the body. [2 - K - 4]

- Antah Pragnya During Dream, Jiva turned inward.

Brihadaranyaka Upanishad :

- When Jiva goes to Sushupti from Jagrat, it takes a Small Portion - Vasana
- Triputi projected from Vasana, internal world is incomplete
- Jagrat world is complete with Triputi
- Triputi is there in Jagrat but not in Svapna
- Jiva has to create or Project Triputi by taking a Sample of Vasana

- **Jiva forgets, Destroys the entire Jagrat Prapancha and Creates an internal Triputi.**

Brihadaranyaka Upanishad :

- Svayam Jyoti Brahman.

Brihadaranyaka Upanishad :

तस्य वा एतस्य पुरुषस्य
द्वे एव स्थाने भवतः—इदं
च परलोकस्थानं च;
सन्ध्यं तृतीयं स्वप्नस्थानं;
तस्मिन्सन्ध्ये स्थाने तिष्ठन्नेते
उभे स्थाने पश्यति—इदं
च परलोकस्थानं च । अथ
थाक्रमोऽयं परलोकस्थाने भवति
तमाक्रममाक्रम्योभयान्पाप्मन
आनन्दांश्च पश्यति; स यत्र प्रस्वपिति,
अस्य लोकस्य सर्वावतो मात्रामपादाय
स्वयं विहृत्य, स्वयं निर्माय,
स्वेन भासा, स्वेन ज्योतिषा प्रस्वपिति,
अत्रायं पुरुषः स्वयं ज्योतिर्भवति ॥ ९ ॥

tasya vā etasya puruṣasya
dve eva sthāne bhavataḥ—idaṃ
ca paralokasthānaṃ ca;
sandhyaṃ tṛtīyaṃ svapnasthānaṃ;
tasminsandhye sthāne tiṣṭhannete
ubhe sthāne paśyati—idaṃ
ca paralokasthānaṃ ca | atha
yathākramo'yaṃ paralokasthāne bhavati
tamākramamākramyobhayānpāpmana
ānandāṃśca paśyati; sa yatra prasvapiti,
asya lokasya sarvāvato mātṛāmapādāya
svayaṃ vihatya, svayaṃ nirmāya,
svena bhāsā, svena jyotiṣā prasvapiti,
atrāyaṃ puruṣaḥ svayaṃ jyotirbhavati || 9 ||

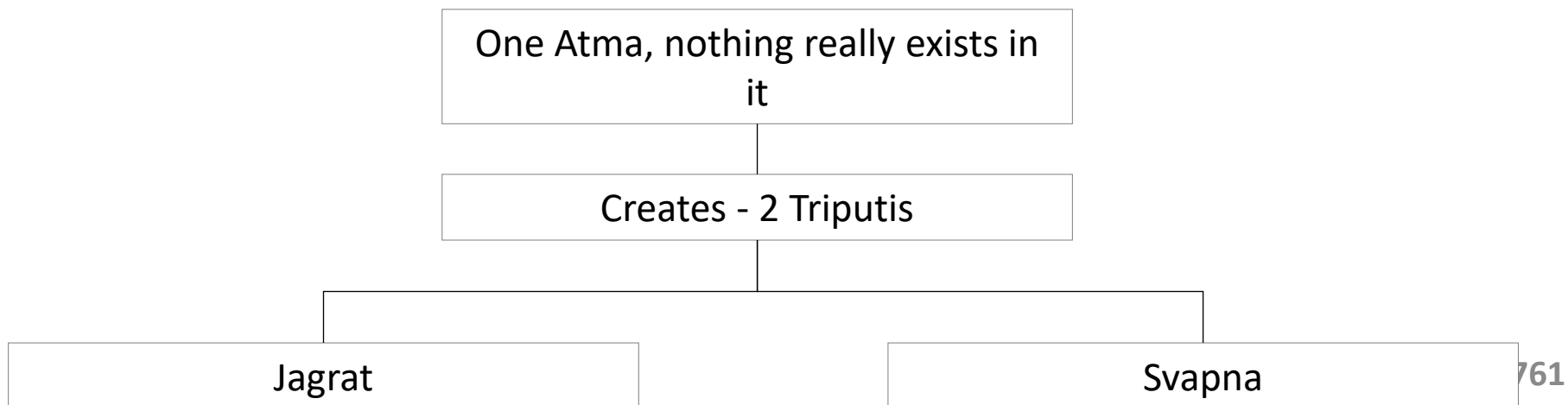
That man has only two abodes, this and the next world. The dream state, which is the third, is at the junction (of the two). Staying at that junction he surveys the two abodes, this and the next world. Whatever outfit he may have for the next world, providing himself with that he sees both evils (sufferings) and joys. When he dreams, he takes away a little of (the impressions of) this all-embracing world (the waking state), himself puts the body aside and himself creates (a dream body in its place), revealing his own lustre by his own light—and dreams. In this state the man himself becomes the light. [4 - 3 - 9]

Jagrat	Dream
To experience Jagrat Prapancha, Jiva uses light of Sun, Moon, etc	Jiva to Experience the internal world uses Chaitanya Jyoti

- One projects Triputi in both Dream and Waking

Example :

- From Jagrat Body, we take a Stem cell and Can create Skin, Organs.
- From Stem cell taken from Jagrat in form of Vasana, we create Swapna Pramata, Pramanam, Prameyam
- From Sanchita stored Vasana, Jagrat - Swapna no. 2 - Created
- In Swapna entire Jagrat Prapancha covered, Forgotten, Destroyed as though and new internal Triputi created
- Swapna unimportant in Jagrat - External Triputi
- Triputi important in Swapna and Jagrat



Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर
इतरं पश्यति, तदितर इतरं जिघ्रति,
तदितर इतरं रसयते, तदितर
इतरमभिवदति, तदितर इतरं शृणोति,
तदितर इतरं मनुते, तदितर इतरं
स्पृशति, तदितर इतरं विजानाति;
यत्र त्वस्य सर्वमात्मैवाभूत्,
तत्केन कं पश्येत्, तत्केन कं जिघ्रेत्,
तत्केन कं रसयेत्, तत्केन कमभिवदेत्,
तत्केन कं शृणुयात्, तत्केन कं मन्वीत
तत्केन कं स्पृशेत्, तत्केन कं विजानीयात्?
येनेदं सर्वं विजानाति तं केन विजानीयात्?
स एष नेति नेत्यात्मा, अगृह्यो न हि गृह्यते,
अशीर्यो न हि शीर्यते, असङ्गो न हि सज्यते,
असितो न व्यथते, न रिष्यति; विज्ञातारमरे
केन विजानीयात्, इत्युक्तानुशासनासि मैत्रेयि,
एतावदरे खल्वमृतत्वमिति
होक्त्वा याज्ञवल्क्यो विजहार ॥ १५ ॥

yatra hi dvaitamiva bhavati taditara
itaram paśyati, taditara itaramjighrati,
taditara itaram rasayate, taditara
itaramabhivadati, taditara itaram śṛṇoti,
taditara itaram manute, taditara itaram
sprśati, taditara itaram vijānāti;
yatra tvasya sarvamātmaivābhūt,
tatkena kaṃ paśyet, tatkena kaṃ jighret,
tatkena kaṃ rasayet, tatkena kamabhivadet,
tatkena kaṃ śṛṇuyāt, tatkena kaṃ manvīta
tatkena kaṃ sprśet, tatkena kaṃ vijānīyāt?
yenedaṃ sarvaṃ vijānāti taṃ kena vijānīyāt?
sa eṣa neti netyātmā, agrhyo na hi grhyate,
aśīryo na hi śīryate, asaṅgo na hi sajyate,
asito na vyathate, na riṣyati; vijñātāramare
kena vijānīyāt, ityuktānuśāsanāsi maitreyi,
etāvadare khalvamṛtatvamiti
hoktvā yājñavalkyo vijahāra || 15 ||

Because when there is duality, as it were, then one sees something, one smells something, one tastes something, one speaks something, one hears something, one thinks something, one touches something, one knows something. But when to the knower of Brahman everything has become the Self, then what should one see and through what, what should one smell and through what, what should one taste and through what, what should one speak and through what, what should one hear and through what, what should one think and through what, what should one touch and through what, what should one know and through what? Through what should one know that owing to which all this is known? This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—it never feels pain, and never suffers injury. Through what, O Maitreyī, should one know the Knower? So you have got the instruction, Maitreyī. This much indeed is (the means of) immortality, my dear. Saying this Yājñāvalkya left. [4 - 5 - 15]

- **Entire World = Anirvachaniya Projection from Jnana Avastha Standpoint.**

- Both Swapna and Jagrat equally important to Know our real Brahman Nature.
- For Experiencing Singapore in Jagrat Avastha, use light of Sun, Moon, Electricity.

- **To experience internal world use ones own Spiritual Light**

- Svena Bhasa, Chaitanya Jyoti for Dreamer, Sleeper, Svayam Jyotir Bhavati.
- Sleep experience when both Subject - Object are resting is revealed by Light of Atma

Brihadaranyaka Upanishad :

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द्वे एव स्थाने भवतः—इदं
च परलोकस्थानं च;
सन्ध्यं तृतीयं स्वप्नस्थानं;
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आनन्दांश्च पश्यति; स यत्र प्रस्वपिति,
अस्य लोकस्य सर्वावतो मात्रामपादाय
स्वयं विहृत्य, स्वयं निर्माय,
स्वेन भासा, स्वेन ज्योतिषा प्रस्वपिति,
अत्रायं पुरुषः स्वयं ज्योतिर्भवति ॥ ९ ॥

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ānandāṁśca paśyati; sa yatra prasvapiti,
asya lokasya sarvāvato mātṛāmapādāya
svayaṁ vihatya, svayaṁ nirmāya,
svena bhāsā, svena jyotiṣā prasvapiti,
atrāyaṁ puruṣaḥ svayaṁ jyotirbhavati || 9 ||

That man has only two abodes, this and the next world. The dream state, which is the third, is at the junction (of the two). Staying at that junction he surveys the two abodes, this and the next world. Whatever outfit he may have for the next world, providing himself with that he sees both evils (sufferings) and joys. When he dreams, he takes away a little of (the impressions of) this all-embracing world (the waking state), himself puts the body aside and himself creates (a dream body in its place), revealing his own lustre by his own light—and dreams. In this state the man himself becomes the light. [4 - 3 - 9]

Brihadaranyaka Upanishad :

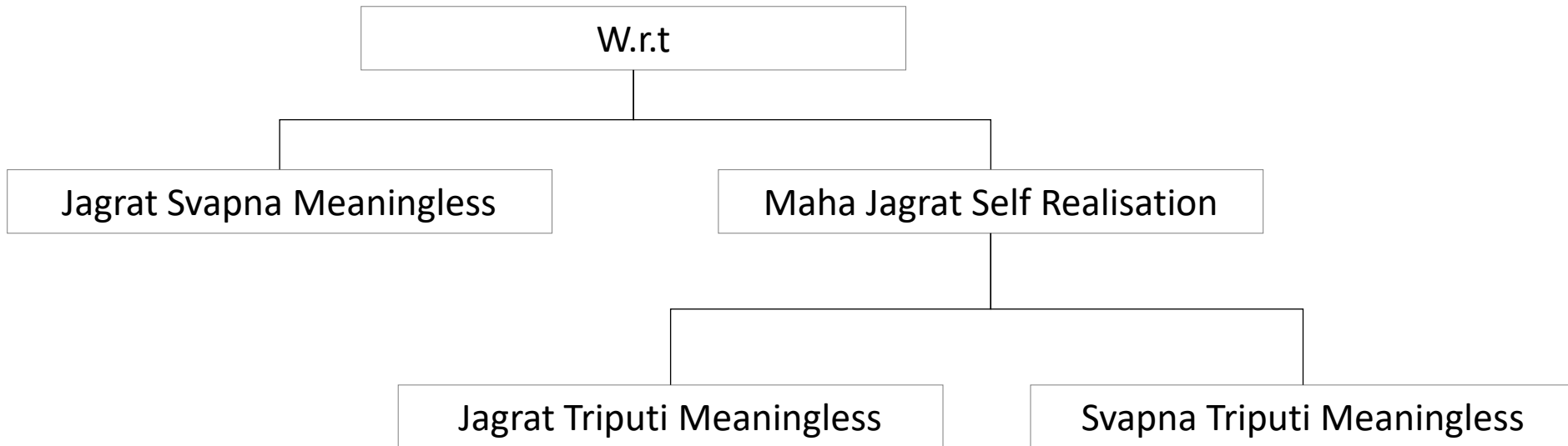
न तत्र रथा न रथयोगा
न पन्थानो भवन्ति, अथ
रथान्नरथयोगान्पथः सृजते;
न तत्रानन्दा मुदः प्रमुदो
भवन्ति, अथानन्दान् मुदः
प्रमुदः सृजते;
न तत्र वेशान्ताः पुष्करिण्यः
स्रवन्त्यो भवन्ति,
अथ वेशान्तान्पुष्करिणीः
स्रवन्तीः सृजते; स हि कर्ता ॥ १० ॥

na tatra rathā na rathayogā
na panthāno bhavanti, atha
rathānrathayogānpathaḥ sṛjate;
na tatrānandā mudaḥ pramudo
bhavanti, athānandān mudaḥ
pramudaḥ sṛjate;
na tatra veśāntāḥ puṣkariṇyaḥ
sравantyo bhavanti,
atha veśāntānpuṣkariṇīḥ
sравantīḥ sṛjate; sa hi kartā || 10 ||

There are no chariots, nor animals to be yoked to them, nor roads there, but he creates the chariots, animals and roads. There are no pleasures, joys, or delights there, but he creates the pleasures, joys and delights. There are no pools, tanks, or rivers there, but he creates the pools, tanks and rivers. For he is the agent. [4 - 3 - 10]

Revision 256 : Topic 322 :

- ND - Analysis Swapna experience elaborately
- Then can understand Jagrat
- Both Jagrat and Swapna are Mithya appearances, Subject is self, never experienced, never an appearance, only owned up.



- Understand Similarity in Jagrat, Swapna experiences, then understanding Vedanta, Atma very clear.
- If Swapna not understood, Turiyam, Vedanta, very far away
- To understand Vedanta, see Similarity between Dream and Waking.

• **Each valid from its own Angle, Relative**

Atmas Angle	Wakers Angle	Sleepers Angle	Dreamers Angle
- Absolutely Real - Satyam	- Waking Real	- Sleep Real	- Dream Real

- Mithya
- Unreal
- Have relative Reality

- We have to give equal status to Jagrat and Svapna not superior - Inferior
- If we take it as higher, we are giving it absolute value
- Put both in right perspective
- Study origination and dissolution of both Jagrat and Svapna
- Jagrat not available in Svapna experience and Svapna not available in Jagrat
- Fresh Prapancha originates in Svapna, also Parallely new sense organs and mind
- Triputi born in Svapna as well as Jagrat

Mandukya Upanishad :

अन्तःस्थानात्तु भेदानां तस्माज्जागरिते स्मृतम् ।
यथा तत्र तथा स्वप्ने संवृतत्वेन भिद्यते ॥ ४ ॥

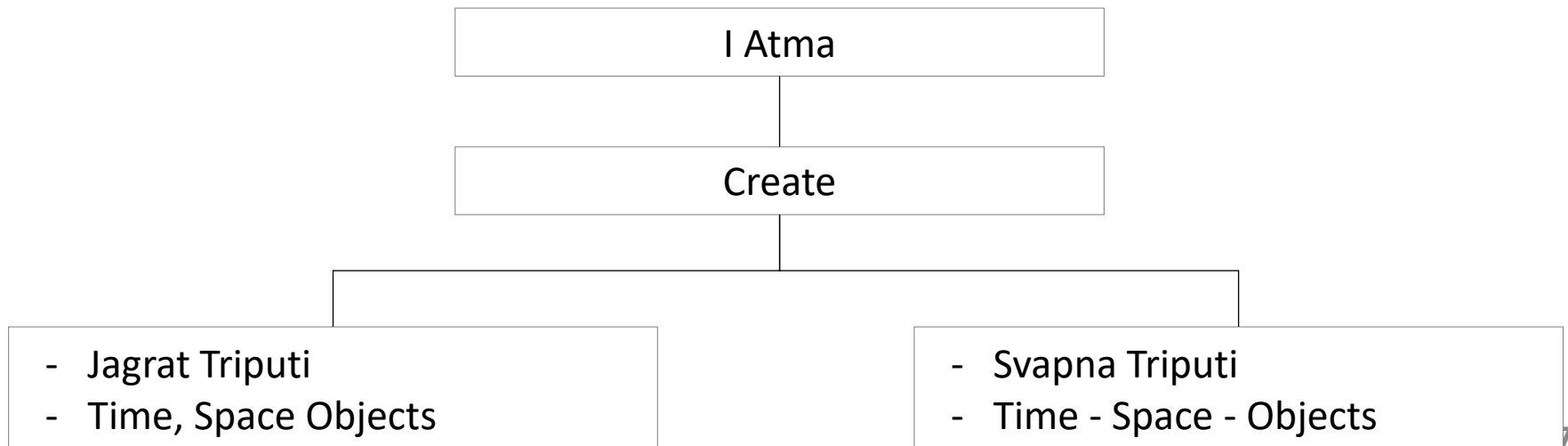
antaḥsthānāttu bhedānāṃ tasmājjāgarite smṛtam |
yathā tatra tathā svapne saṁvṛtatvena bhidyate || 4 ||

Different objects cognised in dream are illusory because they are being perceived to exist. For the same reason the objects seen in the waking state are also to be considered as illusory. Just as in the waking state, so also in the dream, the nature of Objects remains the same. The only difference is the limitation of space in the case of dream Objects, they being seen inside the body. [2 - K - 4]

- In Swapna, Dreamer turned inward, Waking forgotten, not experiencing.

Brihadaranyaka Upanishad : Chapter 4 - 3 - 10 :

- Waker takes portion of Jagrat in form of Vasana and creates an internal Swapna world and also experiences it
- **Dreamer does not remember the fact I have projected Swapna Prapancha, he is in Ignorance**
- Jagrat also my own projection
- Don't bring Ishvara - He is not creating for my Sake



- I am Srishti, Sthithi, Laya Karta, Self Shining, reveal Swapna and Jagrat Prapancha.
- Intangible Jagrat Mind projects, Tangible Swapna Prapancha
- Vedanta Guru in Dream tells you, Dream world = Intangible wakers mind
- Vedanta guru in waking is telling you, waking world = intangible, Cosmic Ishvaras Mind which also is you
- Waker = Intangible Moola Avidya = Maya
= Cosmic Mind, ignorance → Anirvachaniyam appears as world
- Gross objects not Available in Swapna
- In both Jagrat and Swapna, Jnana and Artha Adhyasa is created freshly.
- Dream mountain, Sun, Moon, Forest... I Create

- **Swapna not imagination**
- **Swapna experienced as Pratyaksha Anubhava, Direct Indriya Pratyaksha, direct experience of all of them**
- **In Swapna we have Direct experience, Pratyaksha Jnanam created by Mind, Sense organs, Objects.**

Question by Purva Paksha :

- It is Wakers body or freshly created sense organs
- Prameya and Pramata (Mind) created world experienced world in Dream.
- Pramata - Ahamkara looks Upon Swapna as Jagrat.

- Therefore ND says new sense Organs, mind and Sense objects are created.
- Wakers Mind knows Svapna = Mithya
- Dreamers Mind looks Upon dream as Jagrat, as waking.

ND Says :

- **Mind also is freshly created Like Svapna Prapancha**
- **Mind has ignorance of Jagrat and also does not know Svapna is Mithya**
- **Antahkarana Vritti travels from Dream Sense organs and Contacts Dream sense objects.**
- **Vritti Sambandha = Jnanam**
- Buddhi in Dream creates Pratyaksha Jnanam
- Mind and Instruments are created

ननु स्वप्नपदार्थाः शुक्तिरजतादिवत्साक्षिभास्याः ।

अतस्तज्ज्ञानेऽन्तःकरणेन्द्रियाणामुपयोगो नास्ति । तस्मात् स्वप्ने ज्ञेयानां
पर्वतादीनामुत्पत्त्यङ्गीकारस्योचितत्वेऽपि ज्ञातृज्ञानयोरिन्द्रियाणां चोत्पत्त्यङ्गीकारो
नोचित इति चेन्न ।

Purva Paksha :

- Dream Object, inner world projection is ok.

Why do we need to create Dream Sense organs and Mind?

- We can explain Anubhava without creation of Sense organs and Mind

Why Indriya and Antahkarana Srishti is required

- How deep Purva paksha goes is Amazing

- **Dream world, Treat it like Rope Snake, Shell Silver, Sakshi Bashyam, Directly illumined by Sakshi**

Rope Snake

Not illumined by Sense organs

But illumined by Sakshi

- Sense Organs don't Perceive Rope Snake
- **If they Perceive Rope Snake, Rope and Rope Snake will have Samana Satta, Equal Status**

Revelation is of 2 Types

Pramatru Indriya Pratyaksha Bashyam

- Rope
- Why introduce creation of Sense organ?

Sakshi Bashyam

- Rope Snake
- Dreamers world like Rope Snake
- Not Indriya but Sakshi Pratyaksham
- Dream world Mithya like Rope Snake, Revealed by Sakshi
- Dream world Does not require Sense organ

- Antahkaranam not required, Studied in Anirvachania Khyati.

Very Important Fact : There we Saw :

Rope	Rope Snake
<ul style="list-style-type: none">- Perceived by Sense organs- Rope vritti is Sukshma Sharira Vritti	<ul style="list-style-type: none">- Perceived by Sakshi in the form of Karana Sharira vritti- Avidya Vritti, Karana Sharira Vritti- Don't require Antahkaranam- Require only Karana Shariram

Similarly Svapna requires Karana Sharira vritti for Svapna Jnanam :

- Indriya not used
- Svapna Prapancha Generated by Karana Shariram only
- Don't need Jnanata Antahkaranam and Antahkarana vritti
- We directly can experience Svapna

ND :

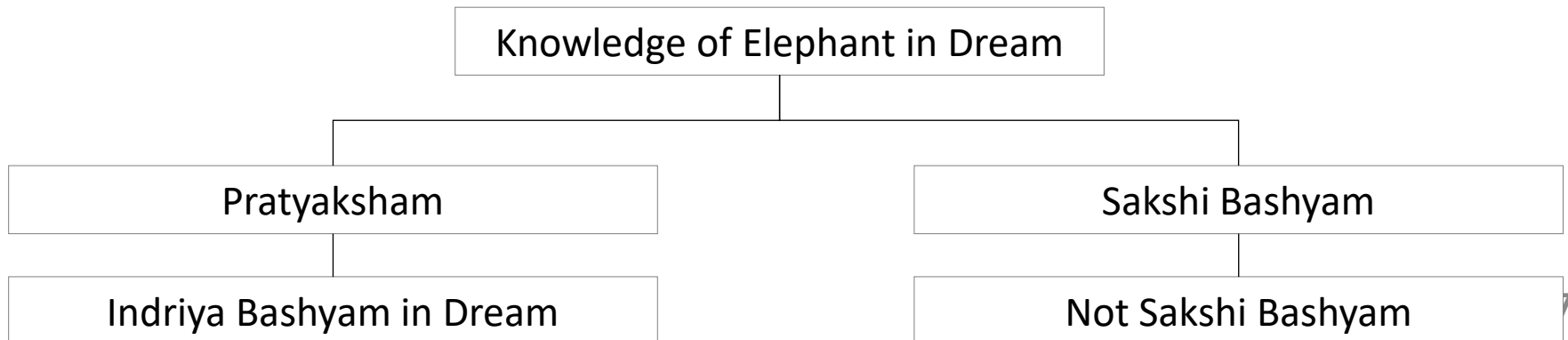
- Your question not Correct
- 4 Arguments to support Mind and Sense organs are required in Svapna.

1st Argument :

(१) यथा स्वप्ने पर्वतादयः प्रतीयन्ते तथेन्द्रियाणि, अन्तःकरणम्, प्राणसहितस्थूलशरीरं चेत्येतान्यपि प्रतीयन्ते। तस्मात्तेषां सर्वेषामुत्पत्तिरङ्गीकार्यैव ।

1st Reason = Pratiyamanatvat (Experienced) :

- What we experience in dream has origination
- We experience new body and world for ourselves
- Karana Shariram and Vritti alone not enough
- Experience Sthula Shariram and Karma Indryani
- We are walking, talking, drowning in water...
- We can perceive sense objects only through sense organs
- We admire Swapna Prapancha, Swapna Shariram, Swapna sense organs
- Experience fresh sense organs, Fresh specs, Hearing aid, False hair, Teeth...
- Pratiyante - Crucial word experience
- New objects, mind, sense organs in dream



- Swapna becomes sakshi Bashyam on waking up

• **Dream Mind is ignorant of Dream as Dream**

- Prana Sahita Sthula Shariram in Dream
- Sukshma Shariram is created Pratyamanatvat.

2nd Argument :

(२)अथवा स्वप्नपदार्थानां नेत्रादिविषयता प्रतीयते। व्यावहारिक- नेत्रादिविषयता स्वाप्नप्रातिभासिकपदार्थानां न घटते । समसत्ताकपदार्थयोरेव परस्परं साधकबाधकतास्तीति पञ्चमतरङ्गे निरूपितत्वात्। तथा च व्या- वहारिकनेत्रादीनां शरीरे विद्यमानत्वेऽपि तेषां विषमसत्ताकत्वात्तद्विषयज्ञान- विषयत्वं स्वाप्नपदार्थानां न सम्भवेत् ।

- Anumana Pramanam

1st Argument :

- Pratiyamanaha Pramanam direct Awareness, experience
- Sense organ is Anubhava Pramanam

2nd Argument :

- Anumana Pramanam
- Dream object = Seen, heard, Smelt, tasted, touched Objects
- Seenness, Heardness, Smeltness... Adjective of Objects.

- **If Object is perceived object, it will require perceiving instruments**
- Nature of object presupposes sense organs
- Anumana and Arthapatti seen, heard objects in can't be seen by waking sense organs.
- Jagrat Indriya can't reveal Pratibhasika Svapna Padartha

ND has pointed out in Chapter 5 :

- **Friendly, endemical, any relationship possible between objects enjoying same order of reality - Samana Satta**
- Revealer - Revealed
- Destroyer - Destroyed

Example :

- King had bad dream got hurt
- Jagrat Indriya - Vyavaharika - Pratibhasika Vishaya

- **No Revealer, Revealed relationship, no cause - Effect relationship between Jagrat Prapancha and Svapna Prapancha**
- Jagrat sense organs reveal Jagrat Padartha
- No connection between Svapna and Jagrat
- **Revealer - Revealed relationship not possible between Jagrat, Svapna**

Svapna	Jagrat
Pratibasika	Vyavaharikam

Discussed in original Text : Topic 242 - 245 :

- During Dream, Physical Organs Available in Sthula Golakam, can't be used
- Hence have to create fresh Sense organs.
- Sense organs of Jagrat belong to higher order of Reality
- Swapna objects not Subject to Wakers Instrument
- Therefore Dreamer needs Dream sense organs.

3rd Argument :

(३) अथवा व्यावहारिकेन्द्रियाणि स्वस्वगोलकानि विहाय कार्यकरणे न समर्थानि। स्वप्नावस्थायां निद्रां कुर्वतो हस्तपादवागादीनां गोलकानि निश्चलतया पार्श्वस्थेनानुभूयते। स्वप्नद्रष्टा तु स्वप्ने हस्तेन द्रव्यमादायाक्रोशन् धावति। तस्मात्स्वप्ने इन्द्रियाणामुत्पत्तिरवश्यमङ्गीकार्या ।

Swapna being Analysed :

- i) Wakers sense Organs can't function to see Dream Objects

Previously - 2nd Argument :

- Sense organs belong to Different order of Reality
- Sense organs belong to Sukshma Shariram, can Operate, function through Eyeballs, Golakams.
- Indriyums Require Golakams for their function.

- Eyes closed, resting During Sleep
- Sense organs willing to reveal Swapna - wakers Golakams and karma Indriyums
- For Indriyas to walk, Physical legs required
- Golaka Abhavat... Wakers sense organs useless
- Therefore Dream requires fresh Sense organs.

Revision 257 :

- Acharya Elaborately Analysing Swapna

2 Purposes :

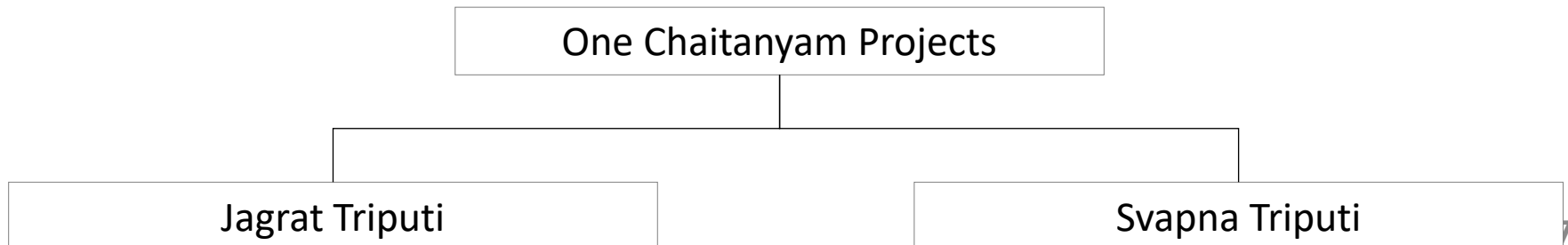
i) To establish Swapna is Mithya :

- Others claim, Swapna = Satyam
- Sukshma Shariram object Of Swapna

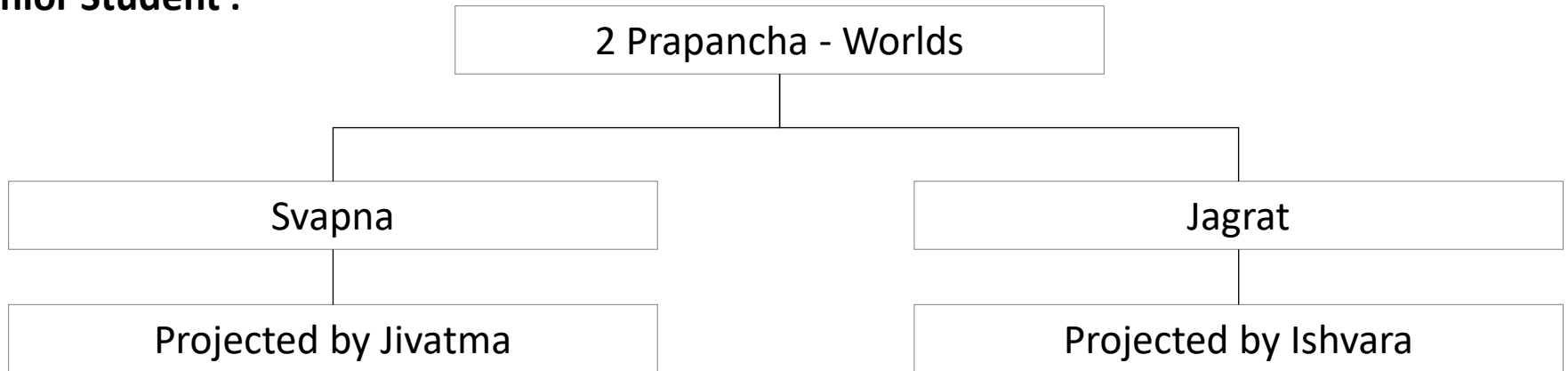
ii) He is laying foundation for Drishti - Srishti Vada :

- Swapna Triputi - Prameyam, Pramatham, Pramanam are falsely projected
- Then will extend to Jagrat

For Senior Student :

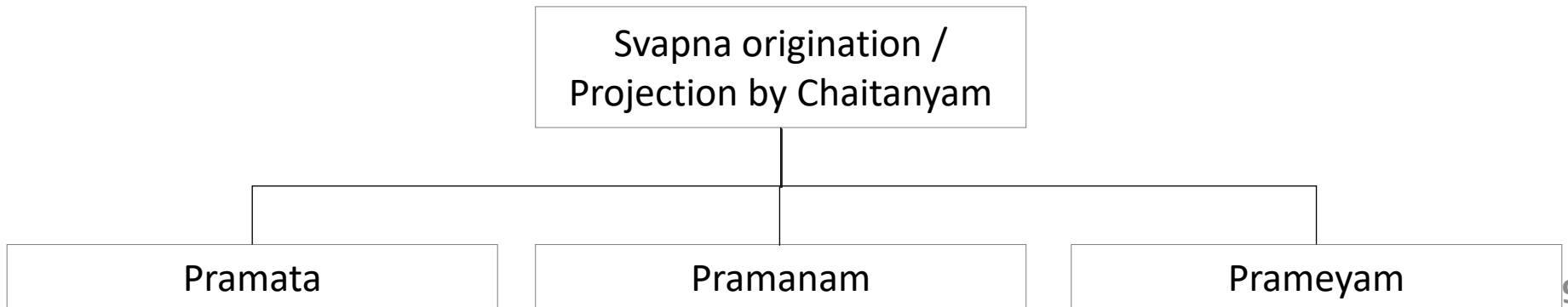


Junior Student :



- For senior - One projector - Atma, no separate Jivatma, Paramatma, one Brahman, one Chaitanyam, One absolute I, alone am projecting - Jagrat Triputi and Swapna Triputi.
- Triputi projected simultaneously
- Chaitanyam - One projector
- Jivatma - Paramatma Bheda eliminated in Drishti Srishti Vada
- Foundation laid here in Topic 322

i) Triputi is projected in Swapna :



ii) Purva Paksha :

- Why should we accept projection of Svapna Pramanam and Pramata through which we experience Svapna Prameyam.

iii) ND :

- Jagrat Pramanam can't experience Svapna Prapancha
- Once Svapna Indriya Leaves Svana Physical body, they can't experience Jagrat Prapancha

iv) Sense organs require Physical Golakams to experience the world :

- Golakams belong to Physical Body
- After Death, Jiva is Sense organs can't experience till it Acquire new Physical Body
- Travelling Jiva = Jnana Indriyas and Karma Indriyas and Sukshma Shariram
- No experience because no Golakam.
- Vyavaharika Indriyani sense organs require eye balls for interaction
- Can't see, Hear, Smell, without Golakams
- In Svapna Avastha, when Jiva is Sleeping, Hastha Indriyum, Pada Indriyum, Golakams Resting.
- Others see hand, Mouth, not functioning.
- Dreamer in Dream Running, Eats... Pramata, Pramanam, Prameyam all operating.

4th Argument :

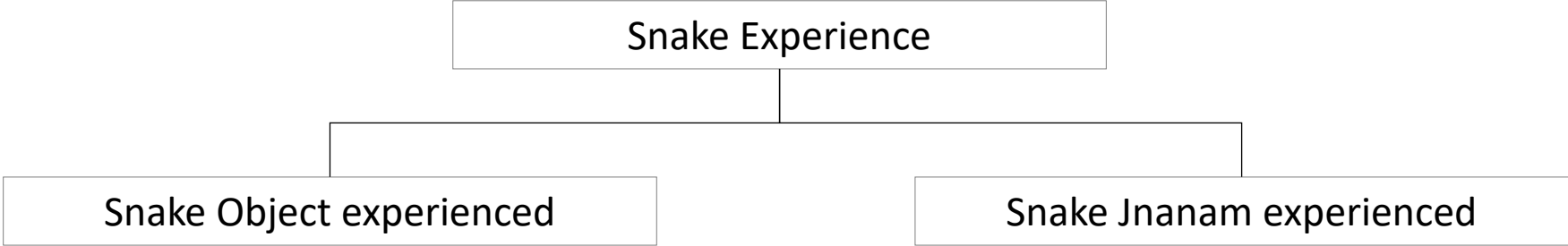
(४) तथैव स्वप्ने सुखदुःखादिरूपं ज्ञेयं तज्ज्ञानं तज्ज्ञानाश्रयः प्रमाता चेत्येते च प्रतीयन्ते। असतः पदार्थस्य प्रतीतिर्न भवेत् । तस्मात् सकला त्रिपुटी स्वप्ने उत्पद्यते।

- Now Pramata and Prama Utpatti for every Cognition, we require Locus, Perceiver.
- No Jnanam without Jnanata
- All experienced by us in Swapna
- Swapna Pramata, Pramanam, Prameyam, not Non-existent or existent.
- Non-existent can't be experienced not Asat
- Entire Swapna is projected
- Anirvachaniya Khya = basis for Drishti Srishti Vada

अनिर्वचनीयख्यातेः प्रकारस्त्वेवम् – यावन्ति भ्रमज्ञानानि भवन्ति तेषां सर्वेषामपि विषया अनिर्वचनीया उत्पद्यते । विषयं विना न किञ्चिदपि ज्ञानमुत्पद्येतेति सिद्धान्तः। मतान्तरे तु वस्तुनो रूपान्तरेण भानमेव भ्रम इत्युच्यते। सिद्धान्ते तु यथा पदार्थोऽस्ति तथैव तज्ज्ञानं भवतीत्यभ्युपगम्यते। तस्माद्भ्रमस्थलेऽपि विषयोऽवश्यमुत्पद्यत एव। विषयं विना ज्ञानं न भवति। तथा च स्वप्ने त्रिपुट्या भानात् सकला त्रिपुटी उत्पद्यत एव ।

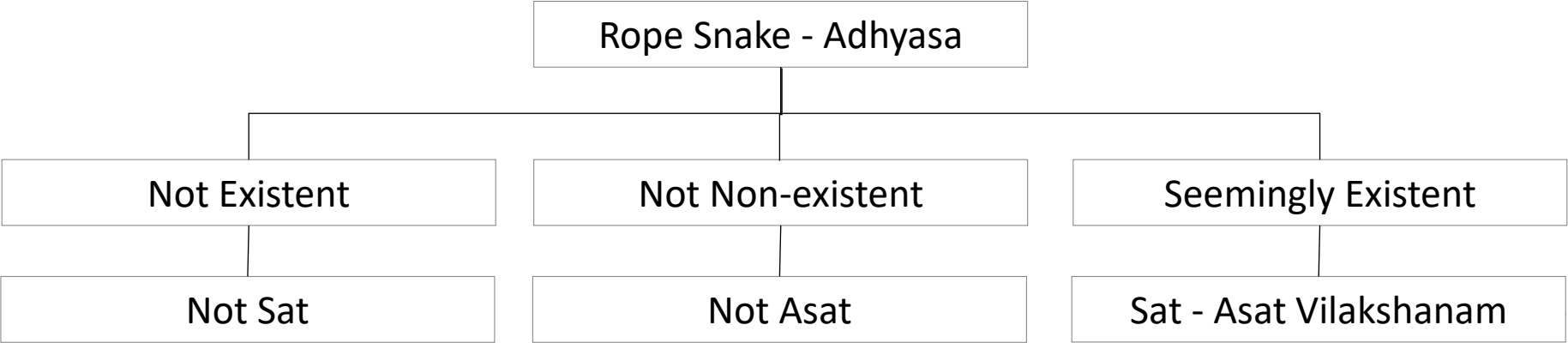
Revise Anirvachania Khyati of Chapter 4 :

Junior Student	Senior Student
i) Adhyasa : <ul style="list-style-type: none">- Superimposition ii) Rope appears as Snake : <ul style="list-style-type: none">- X Mistaken as Y	i) Anirvachania Khyati : <ul style="list-style-type: none">- Revised and Represented Adhyasa ii) There are 2 Projections out of Rope ignorance : <ul style="list-style-type: none">- 2 Utpattis, Originations



Non-existent Snake can't be experienced :

- Snake, not Non-existent
- Temporary projection, Generation, Utpatti of Mithya Sarpaha.



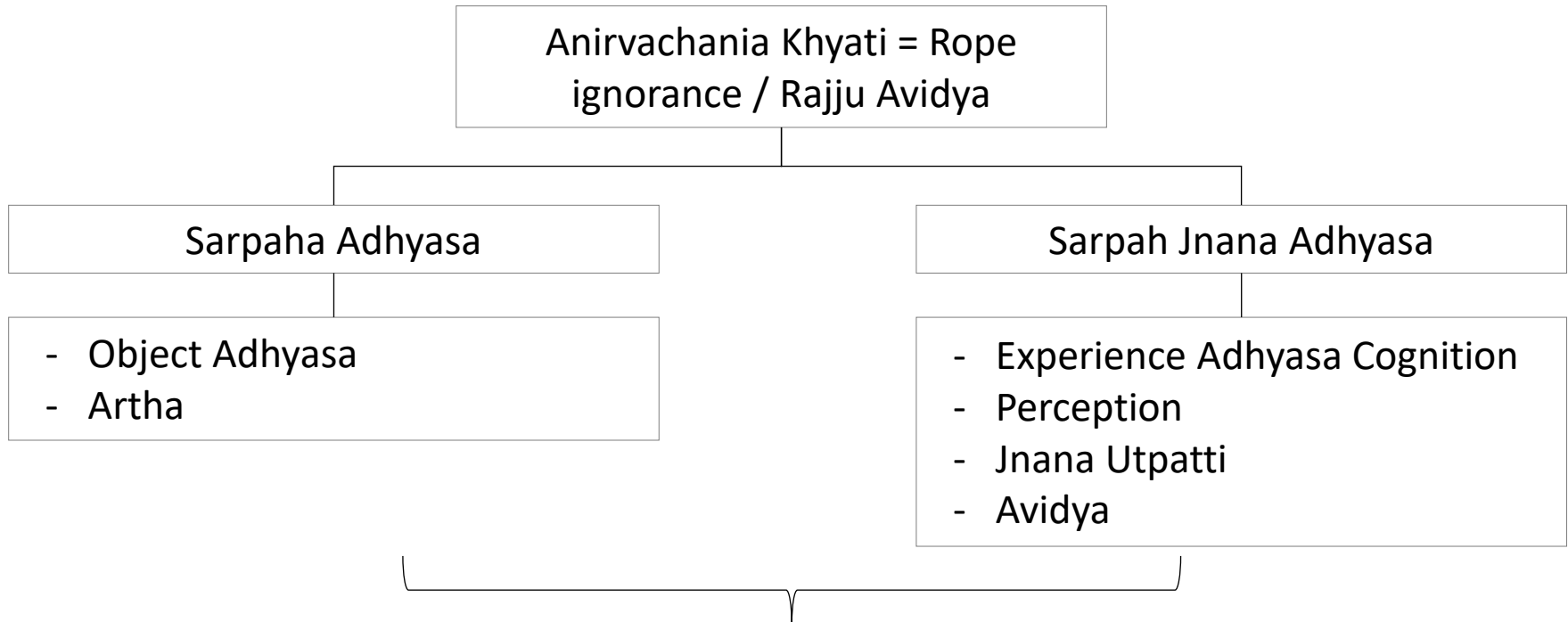
- Sarpasya Anirvachaniyam
- Utpatti is Adhyasa for Junior Student

Later ND will Teach :

- This Jagrat Prapancha is Sad - Asad Vilakshanam, Anirvachaniyam, born out of self ignorance
- Pratiyate, Utpadyate, Originates and appears to me

1st :

- Establish Sad - Asad Vilakshana Anirvachaniyam - Artha and Artha Jnana Adhyasa



Duality, Both appear and Disappear
Simultaneously

- **Hence can't talk of Continuity of world without Observer**

- No Swapna Continuity
- When Jagat ends, cant talk of continuity of Jagrat Prapancha

- **Objective existence of world cannot be accepted separate from the observer**
- **Drishti - Srishti Vada does not accept a separate world existing without an observer**

- Anirvachaniya Khyati - Prakaraha - Method for senior student
- For junior student it becomes too much to swallow
- Vichara Sagara - Chapter 4 - Study and assimilate Anirvachaniya Khyati well, otherwise Chapter 6 - will be zero

- **As many false experiences are there, for every false experience, there is corresponding false object.**

- No false experience without false object.
- False object and knowledge simultaneously rise and resolve
- Vishaya = Anirvachaniya = False objects generated without Vishaya, no false experience

- **No false experience, without false objects**

Conclusion of quantum physics :

- Objective Universe is not Separate from Observer.

Classical Physics	Quantum Physics
<ul style="list-style-type: none"> - Junior Student - Adhyasa 	<ul style="list-style-type: none"> - Senior Student - Anirvachaniya Khyati

2 Approaches with Same Universe

Adhyasa

- One thing falsely appearing as other
- Not Origination of a thing
- Brahmaha

Anirvachania Khyati

- When Jnanam arises in the Mind, you must Admit, Accept, false Object as well

- In all Superimpositions, false objects are generated temporarily, falsely.
- Without Object no false experience
- Triputi experienced by us in Dream, Accounts for all 3, Pramata, Pramanam, Prameyam

Topic 323 :

(आ. ३२३-२३४) स्वाप्नपदार्थस्याधिष्ठानोपादानयोः प्रदर्शन- पूर्वकमुत्पत्तिवर्णनम् —

For Svapna What is Material
Cause?

Mind

Karana Shariram?

Moola Avidya

Upadana Karanam Kim?

- Never thought of this before

Answer :

Junior Student	Senior Student
Sukshma Shariram is cause of Svapna	Karana Shariram is cause

For Junior Student	For Senior Student
<ul style="list-style-type: none"> - Jagrat - Caused by Ishvara - Swapna - Caused by Jiva - 2 Creators - 2 Adhishtanam's, Jivatma and Paramatma 	<ul style="list-style-type: none"> - Drishti Srishti Vada <p>One Moola Avidya - Upadana Karanam :</p> <ul style="list-style-type: none"> - Jagrat Triputi - Swapna Triputi - One Adhishtanam, one Chaitanyam - No Jivatma, Paramatma difference - No Ishvara or Jiva <p>Kaivalyo Upanishad :</p> <ul style="list-style-type: none"> - Verse 19 Mei Eva... - Tatu Tvam Asi - Eka Atma, Eka Upadhana Karanam

Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- One Atma projects = Jagrat and Swapna
= Anirvachania Khyati
= Binary format

- I Atma - Sakshi - Alone appear as Jagrat and Swapna Prapancha, both Nama - Rupa
- For both only one Moola Avidya, ignorance of Atma - Sakshi

• **Any Mithya has Avidya as Upadana Karanam**

Don't know Rope	Don't know Atma
Project Snake	Project inner and outer worlds

- Adhishtanam = Chaitanya Atma

Purva Paksha : Why complicating? Simple Answer :

- Swapna is something appears in sleep, False, Really not there

ND :

- I have Advantages in this to Convince the buddhi.

(आ. ३२३-२३४) स्वाप्नपदार्थस्याधिष्ठानोपादानयोः प्रदर्शन- पूर्वकमुत्पत्तिवर्णनम् —

6th Chapter Vichara Sagara :

- Focuses on Drishti Srishti Vada based on Anirvachania Khyati
- This is new Development of Acharyas after Shankara
- This is Post Shankara Revision in Advaita Parampara
- Not seen in Shankara Bashyam, clues Available
- What is the Motive for this hair Splitting Analysis?

Method of Teaching in Upanishad :

- i) Srishti Prakriya - Adhyaropa
- ii) Anu Pravesha - Reflected Consciousness
- iii) Mahavakyam

2 Steps

Mahavakyam

Before

- Jivatma Paramatma Bheda
- Paramatma created Universe for Jivas Prarabda exhaustion
- Jagrat by Paramatma
- Swapna by Jiva
- Conditioning in Vedantic Study
- Conditioning gives Bheda
- Bheda friendly Srishti Prakriya
- Adhyasa followed by Apavada
- In Srishti, Mind goes to Bheda
- Srishti and Abheda do not fit
- Srishti temporary introduction to come to Mahavakyam

After

- No Srishti Prakriya after Mahavakyam
- Shankara does not revisit Srishti

- Redesign Srishti.

Srishti - Mithya :

- Temporarily accepted for coming to Mahavakyam and then negated.
- Some Acharyas redesigned Srishti Prakriya
- Why Redesign, Revisit Srishti Prakriya

Brihadaranyaka Upanishad :

तस्य हैतस्य पुरुषस्य रूपम् ।
यथा माहारजनं वासः,
यथा पाण्ड्वाविकम्, यथेन्द्रगोपः,
यथाग्न्यर्चिः, यथा पुण्डरीकम्,
यथा सकृद्विद्युत्तम;
सकृद्विद्युत्तेव ह वा अस्य
श्रीर्भवति य एवं वेद;
अथात आदेशः—नेति नेति,
न ह्येतस्मादिति नेत्यन्यत्परमस्ति;
अथ नामधेयम्—सत्यस्य सत्यमिति;
प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ 6 ॥

tasya haitasya puruṣasya rūpam |
yathā māhārajanam vāsaḥ,
yathā pāṇḍvāvikam, yathendragopaḥ,
yathāgnyarciḥ, yathā puṇḍarīkam,
yathā sakṛdvidyuttam;
sakṛdvidyutteva ha vā asya
śrīrbhavati ya evaṁ veda;
athāta ādeśaḥ—neti neti,
na hyetasmāditi netyanyatparamasti;
atha nāmadheyam—satyasya satyamiti;
prāṇā vai satyam, teṣāmeṣa satyam || 6 ||

The form of that 'being' is as follows: Like a cloth dyed with turmeric, or like grey sheep's wool, or like the (scarlet) insect called Indragopa, or like a tongue of fire, or like a white lotus, or like a flash of lightning. He who knows it as such attains splendour like a flash of lightning. Now therefore the description (of Brahman): 'Not this, not this.' Because there is no other and more appropriate description than this 'Not this.' Now Its name: 'The Truth of truth.' The vital force is truth, and It is the Truth of that. [2 - 3 - 6]

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti || 11 ||

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [2 - 1 - 11]

- Srishti = Bheda = Paramatma created world
- This is conditioning of Mind

New Design :

- Instead of Saying Paramatma created, we Say : I created
- Mind is reconditioned for Jivatma - Paramatma Abheda Darshanam

Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham || 19||

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Not casual Statement, but a fact to be Assimilated
- Assimilation of Abheda only when I Accept the fact - I Chaitanyam created Jagrat and Svapna Prapancha.

- I Create Jagrat with my Maya Shakti
- Maya = Ishvara = Bheda
- **Ishvara always associated with Bheda**

Maya = My Shakti :

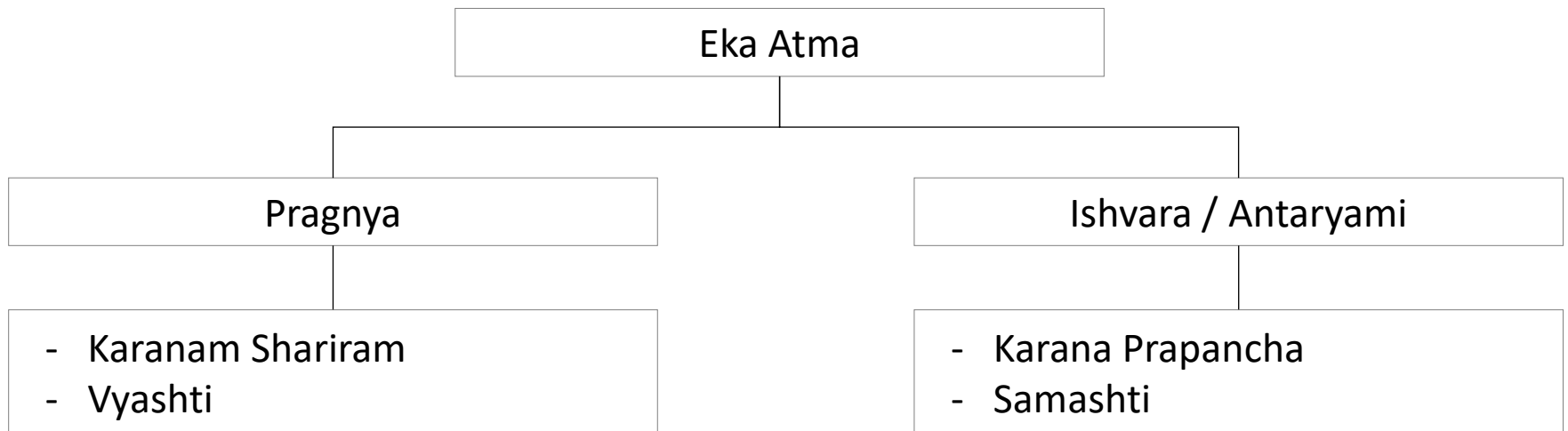
- Stands for Ekatma
- Chaitanyam alone

- **No Jivatma, Paramatma Bheda after Mahavakyam**

I Sarvagatha Chaitanyam :

- Have Maya Shakti
- Belongs to me

- **This is only Possible when you equate Pragnya to Ishvara**



3 States

1st / 2nd Pada Jagrat / Svapna

- Bheda - Vishwa - Teijasa - Virat - Hiranyagarbha
- Manifestations of Nidra / Maya Shakti
- Micro - Macro Bheda Exists

3rd Pada Sushupti

- Pragnya = Ishvara
- I am with Ishvara

- Clue in Mahavakyam
- Drishti - Srishti Vada of ND based on Mandukya Upanishad :

यत्र सुप्तो न कञ्चन कामं कामयते
न कञ्चन स्वप्नं पश्यति तत्सुषुप्तम् ।
सुषुप्तस्थान एकीभूतः प्रज्ञानघन
एवाऽऽनन्दमयो ह्यानन्दभुक् चेतोमुखः
प्राज्ञस्तृतीयः पादः ॥ ५ ॥

yatra supto na kañcana kāmam kāmayate
na kañcana svapnam paśyati tatsuṣuptam |
suṣuptasthāna ekībhūtaḥ prajñānaghana
evā'nandamayo hyānandabhuk cetomukhaḥ
prājñastṛtīyaḥ pādaḥ || 5 ||

That is the state of deep-sleep wherein the sleeper does not desire any objects, nor does he see any dream. The third quarter (Pada) is the Prajna whose sphere is deep-sleep, in whom all (Experiences) become unified or undifferentiated, who is verily a homogeneous mass of Consciousness entire, who is full of bliss, who is indeed an enjoyer of bliss and who is the very gateway for the projection of consciousness into the other two Planes of Consciousness the dream and the waking. [Mantra 5]

Mandukya Upanishad :

एष सर्वेश्वरः एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः
सर्वस्य प्रभवः अप्ययौ हि भूतानाम् ॥ ६ ॥

eṣa sarveśvaraḥ eṣa sarvajña eṣo'ntaryāmyeṣa yonih
sarvasya prabhavāpyayau hi bhūtānām || 6 ||

This is the lord of all, this is the knower of all, this is the inner controller, this is the source of all. And, this is that from which all things Originate and in which they finally dissolve themselves. [Mantra 6]

Mantra 5	Mantra 6
In Sushupti I am Pragnya, Vyashti	In Sushupti, I am Ishvara, no Vyashti - Micro - Samashti - Macro Bheda

- No Division in 3rd Pada
- I am identical with Ishvara
- Karana Shariram, Prapancha not different - One entity
- See Aikyam in 3rd and 4th Pada - Sushupti - Turiyam
- This is Basis for Anirvachania Khyati, see Pragnya = Ishvara.
- In Sushupti, I exist, I am not individual but Ishvara
- I have Limited knowledge as Vishwa - Teijasa in Jagrat, Svapna
- They belong to Individual Plane

Jagrat / Svapna	Sushupti
<ul style="list-style-type: none"> - Individual Mind - Bheda exists in Vyashti, Samashti 	<ul style="list-style-type: none"> - Cosmic mind alone exists - Individual Mind has Merged with Cosmic Mind, Hiranyagarbha

• **Pragnya = Ishvara is Basis for Drishti Srishti Vada**

- I Eka Atma create Vyashti and Samashti
- No Vyashti - Samashti Bheda in Pragnya

• **In Eka Jiva Vada - No Vyashti, Samashti Bheda**

- Why we say Moola Avidya instead of Maya shakti?
- Our Mind is conditioned to think Maya belongs to Ishvara, distant entity.
- Maya - Power associated with Ishvara is Conditioning of Mind

Gita :

दैवी ह्येषा गुणमयी
मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते
मायामेतां तरन्ति ते ॥७-१४॥

daivī hyēṣā guṇamayī
mama māyā duratyayā ।
māmēva yē prapadyantē
māyāmētāṃ taranti tē || 7.14 ||

Verily, this divine illusion of Mine made up of gunas (caused by the qualities) is difficult to cross over; those who take refuge in Me, they alone can cross over this illusion.
[Chapter 7 – Verse 14]

- He is there with Maya - Deludes us, Bheda Highlighted.
- How to Replace Bheda intellectually
- Say - Pragnya is Non-different from Ishvara
- Karana Shariram Non-different from Karana Prapancha
- Vyashti, Non-different from Samashti
- Part merges into Whole
- Jivatma merges into Paramatma, Merged Status called Ekatma
- I - Ekatma - Non-different from Ishvara with Moola Avidya, not knowing Eka Atma, I project Jagrat, Swapna
- Srishti is Redesigned

Drishti - Srishti Vada :

- To get over previous Srishti Prakriya, Bheda Based Srishti Prakriya
- To Establish new Srishti, Anirvachnia Khyati used

1st Srishti :

- Maya creates Srishti
- Bhagawan creator leads to Jivatma - Paramatma Bheda, need to Recondition Mind
- Instead of Saying Bhagawan created world, I Say, I Ekatma create world
- Pragnya Eva Ishvara
- Aikyam in 3rd Pada itself.

Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Get over conditioning of Bhagawan created world

Corollary :

- I am different, Bhagawan different

• **Bheda reinforced Start saying inside, not outside, Don't tell outside.**

- I Create both, one with Maya other with Nidra Shakti
- Hence can equate both Maya and Nidra
- No difference at Karana Level
- Experientially no difference, Karana = Nirvikalpaka Avastha.

Can Argue 2 Ways

No Difference

Potentially there is Difference

- Difference Dissolved
- Vyashti, Samashti
- Chetana / Achetana
- Bheda / Abheda

- This Drishti - Srishti Vada helps us in Aham Brahma Asmi - Nididhyasanam.
- Nidra - Maya Bheda reinforces Bheda.

Karana Level

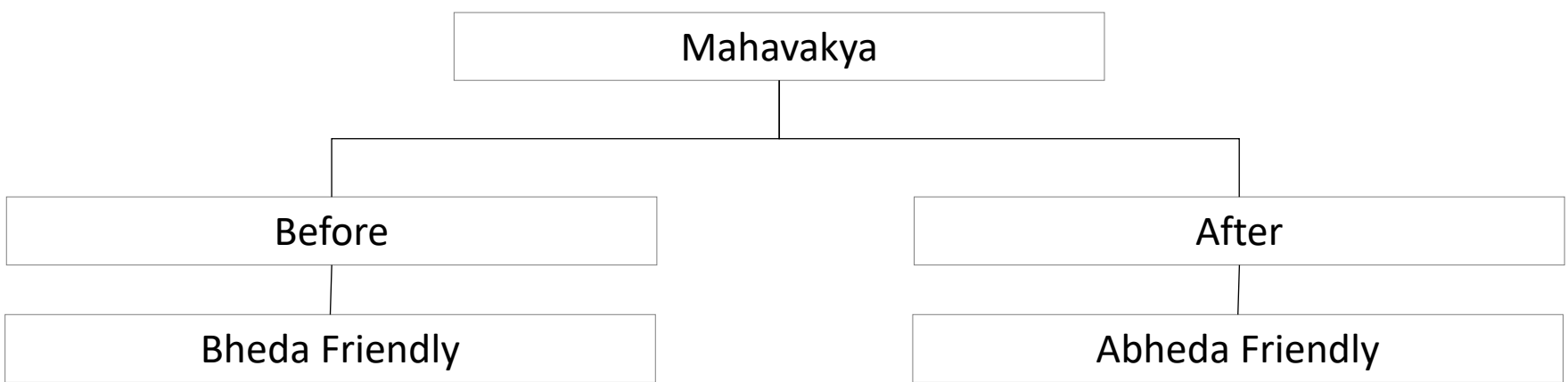
Avidya

Maya

Vyashti

Samashti

- Redesign Srishti, make it Abheda friendly, is Drishti - Srishti Vada

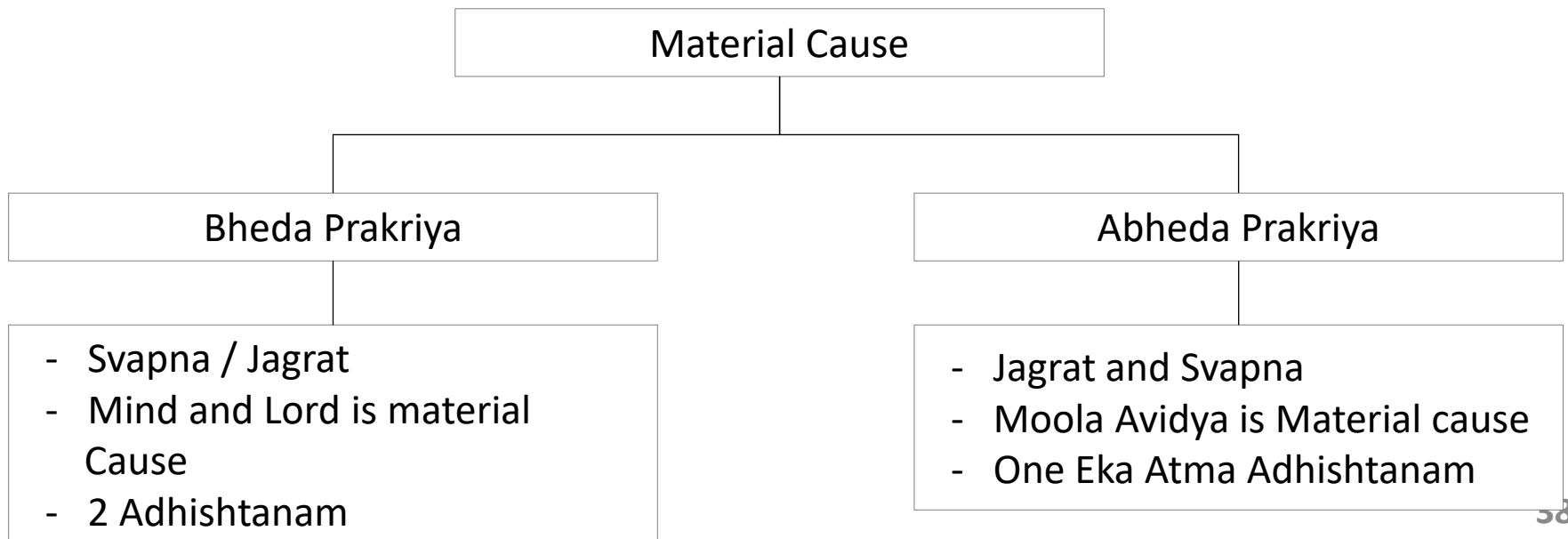


Creation introduced in Chapter 6

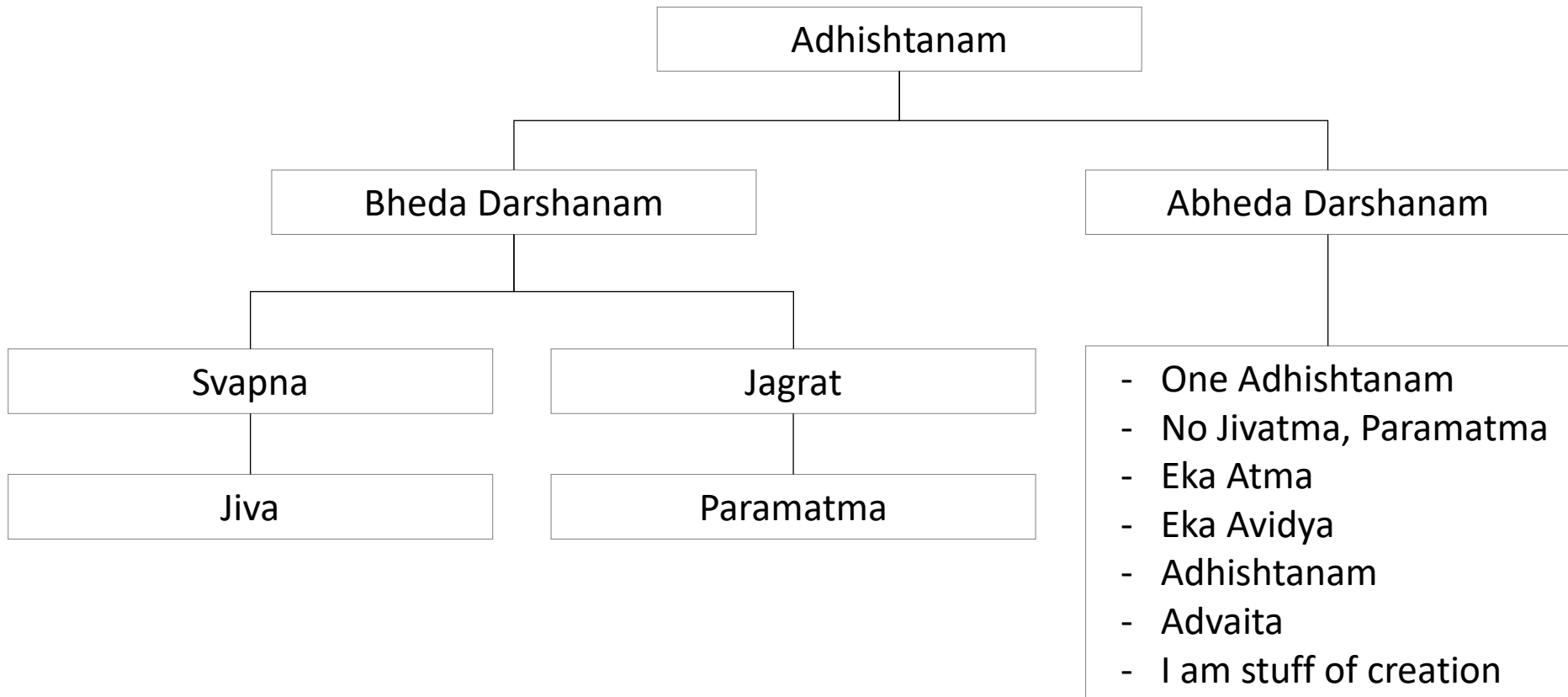
- Svapna Introduced with Pramata, Pramanam, Prameyam
- Triputi introduced in Svapna and Jagrat

Why Hair Splitting?

- By Discussing Material Cause for Svapna, can apply to Jagrat also



- Material cause and Adhishtanam different in both Svapna and Jagrat in old method for Junior Student.
- Material Cause and Adhishtanam is different.



- 2 Material causes, 2 Adhishtanams

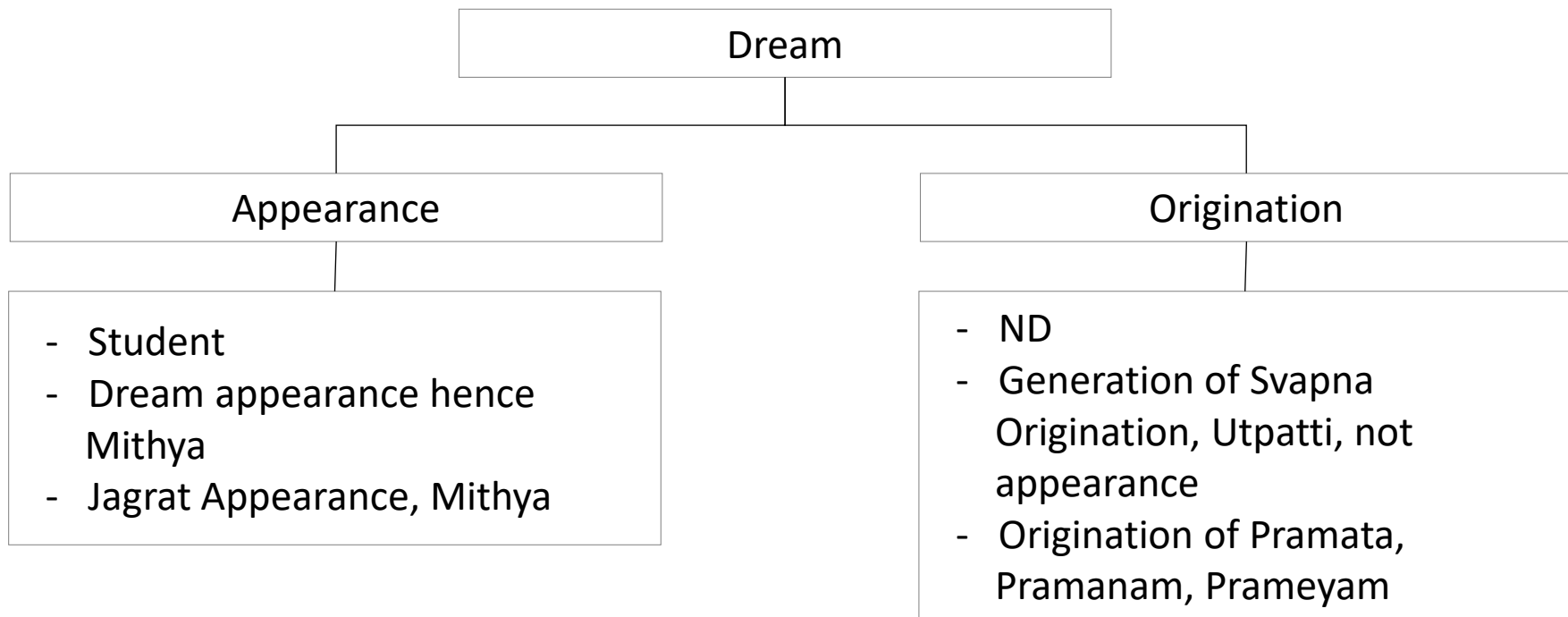
In me the Moola Avidya, I create Jagrat, Svapna Dvaitam.

Topic 323 :

(३२३) स्वप्ने पदार्थानामुत्पत्त्यङ्गीकारो न युक्त इति शङ्का —
स्वप्ने प्रतीयमानपदार्थानामुत्पत्त्यङ्गीकारे यथा सिद्धान्ते स्वप्नदृष्टान्तबलाज्जाग्रत्पदार्था
मिथ्येति प्रसाध्यते, तथा जाग्रत्पदार्थानामिव स्वाप्नपदार्थानामप्युत्पत्तिमत्त्वात्तेऽपि सत्या
इत्यङ्गीकार्यं भवेत्। स्वप्ने पदार्थानामुत्पत्त्यङ्गीकारे नैष दोषः स्यात्। तथा हि, जाग्रति
पदार्था उत्पन्ना सन्तः प्रतीयन्ते। स्वप्ने तु पदार्था असन्त एव प्रतीयन्ते।
तस्मात्स्वप्नेऽसतां पदार्थानां ज्ञानं भ्रमरूपं भवति। अतस्तेषामुत्पत्त्यङ्गीकारो न युक्त
एव।

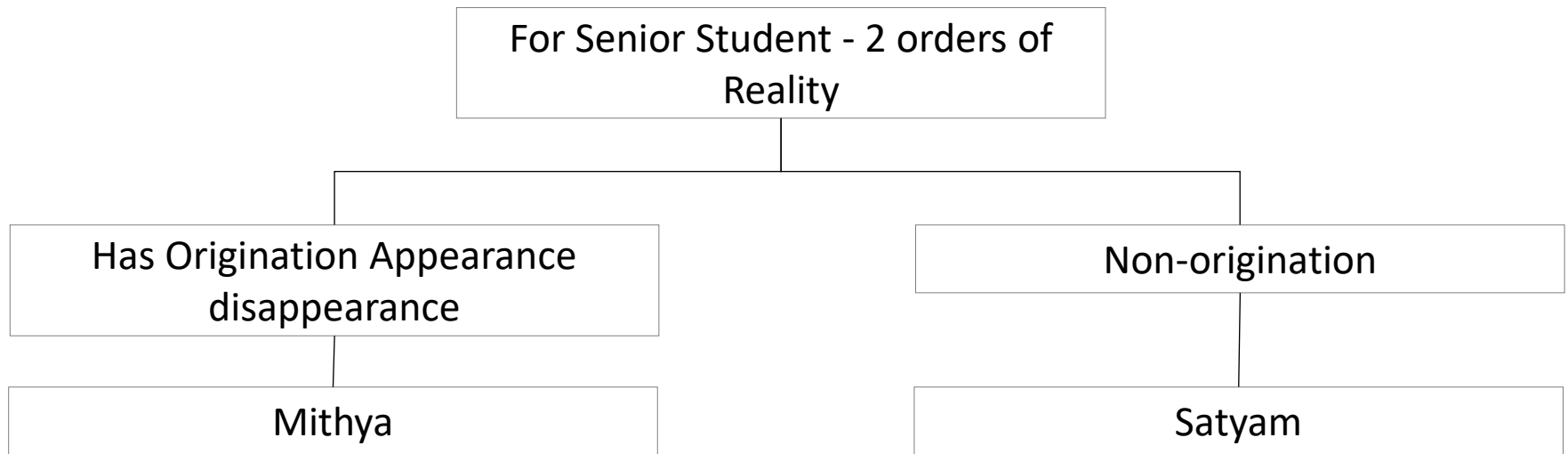
- Questioner = Advaita Student gist of question

Why Complicate Dream?

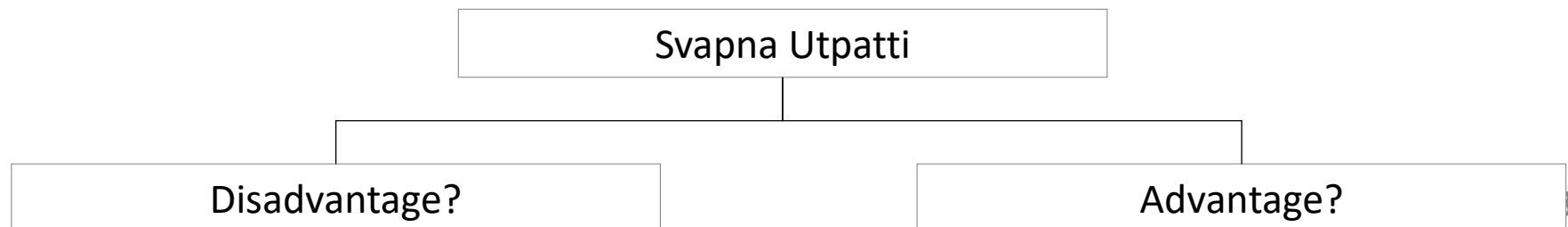


Question :

- Utpatti is it not Disadvantage for ND?
- Instead of proving Jagrat as Mithya, aren't we trying to prove Dream = Satyam, created Like Jagrat?
- Jagrat comes to existence, hence Satyam
- Origination means Satyam
- Tree Originates from seed, Baby originates from womb, all real



- If you see Svapna Originates, you make Svapna Real
- Additional reality created because it is born, Existing

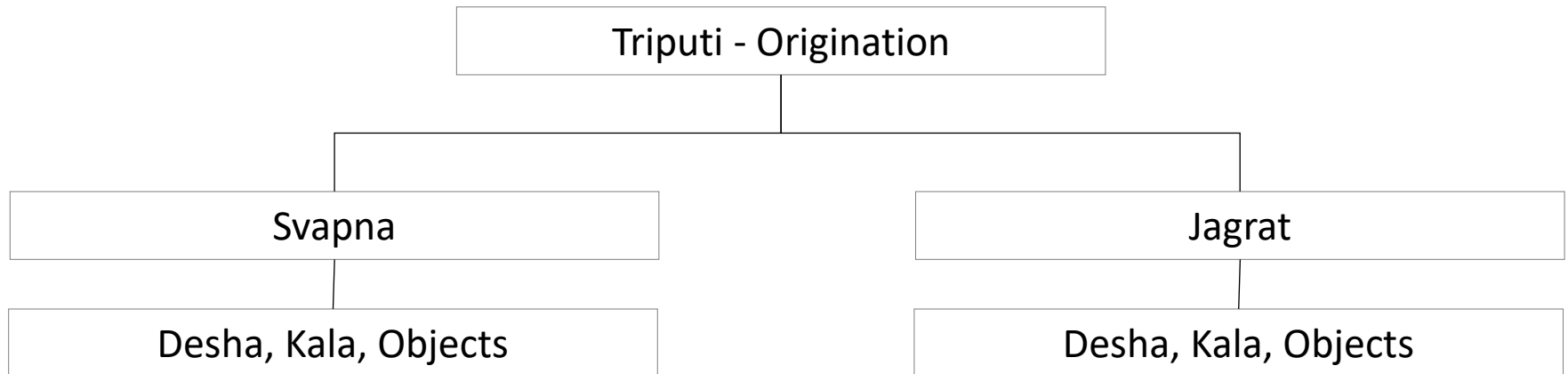


- By Associating appearance with Svapna we can easily say it is unreal
- Why are you associating Svapna with Utpatti?

ND :

- Svapna is unreal, In spite of it being born, having origination

- **Triputi is born in Svapna**
- **You can extend to Triputi being born in Jagrat**



- Both same category, Mithya
- I am projector Chaitanyam, Binary format becomes clear, Moksha clear.

1	3	1
<ul style="list-style-type: none"> - Infinite Timeless - Advaitam 	<ul style="list-style-type: none"> - In time Dvaitam no Problem 	<ul style="list-style-type: none"> - Infinite Timeless - Advaitam

- Infinity + 1 = Infinity = Poornaha Atma
- Infinity - 1 = Infinity = Poornaha Atma

- Normally, Origination associated with reality
 - Pot is born
 - Child is born

Real

Vedanta :

- Time - Space - Objects born in Chaitanyam

Chaitanyam	Time / Space / World / Dream, waking, sleep
<ul style="list-style-type: none"> - Reality - Satyam 	<ul style="list-style-type: none"> - Mithya - Appearance

• We need to Break the conditioning of Mind for Taking Utpatti as Reality

- Show Jagrat Inspite of Origination is Mithya...
- Cause can be Bhagawan, Prakirti... 5 Elements Phenomena....
- Origination = Mithya, Pot = Mithya, Originates from Clay
- Ring Originates from gold Mithya
- World Originates from Chaitanyam, hence Mithya

Topic 323 :

- Taken not line by line

Topic 324 :

(३२४) पूर्वोक्तशङ्कायाः समाधानम् —(१) यस्य वस्तुन उत्पत्तौ देशकालादिरूपो यावान् सामग्रीकलाप अपेक्षितस्तावन्तं सामग्रीकलापं विनैवोत्पद्यमानं वस्तु मिथ्येत्यभिधीयते। स्वप्ने गजादीनामुत्पत्तावुचितदेशकालादिरूपसामग्री नास्ति। चिरेण कालेन विस्तीर्णे देशे उत्पत्तुं योग्या गजादयः स्वप्ने क्षणमात्रकालेनातिसूक्ष्मकण्ठप्रदेशे उत्पद्यन्ते । तस्मात्स्वाप्नगजादयो मिथ्या।

- In Svapna, In spite of Utpatti it is Mithya with Utpatti, ND establishes Mithya

- **Accept Origination of world, Akasha, Vayu, but Adhishtanam is Chaitanyam, you**

Mandukya Karika - Vaitatya Prakaranam (Argument of Gauda Pada) :

- Svapna within our head
- Time, Space, Objects within our head
- Dream - Projection of 90 Seconds according to waking time
- 8 Hours Deep Sleep State daily in Nirvikalpa Avastha, State of Absorption...
 - Empty Room
 - Dark Room
- Tamasah Avrutta - Covered by Tamaha - Guna....
- Atma beyond 3 Gunas, Chaitanya Svarupa, Observing Consciousness Principle.

- Nirvikalpa Samadhi = Empty Room in Consciousness
= Bright Room
- Can't remain too long, thoughts will Disturb.
- Atma Jnanam - Eternal, Immortal, Self existent, Unborn, undying principle, Sakshi
- In Small Room can't dream of Himalayas, Can't travel
- Know Consciousness is of a different nature, Separate from Matter, Objects, time, Space
- I Project Time, Space and then events in Dream and waking

Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
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In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

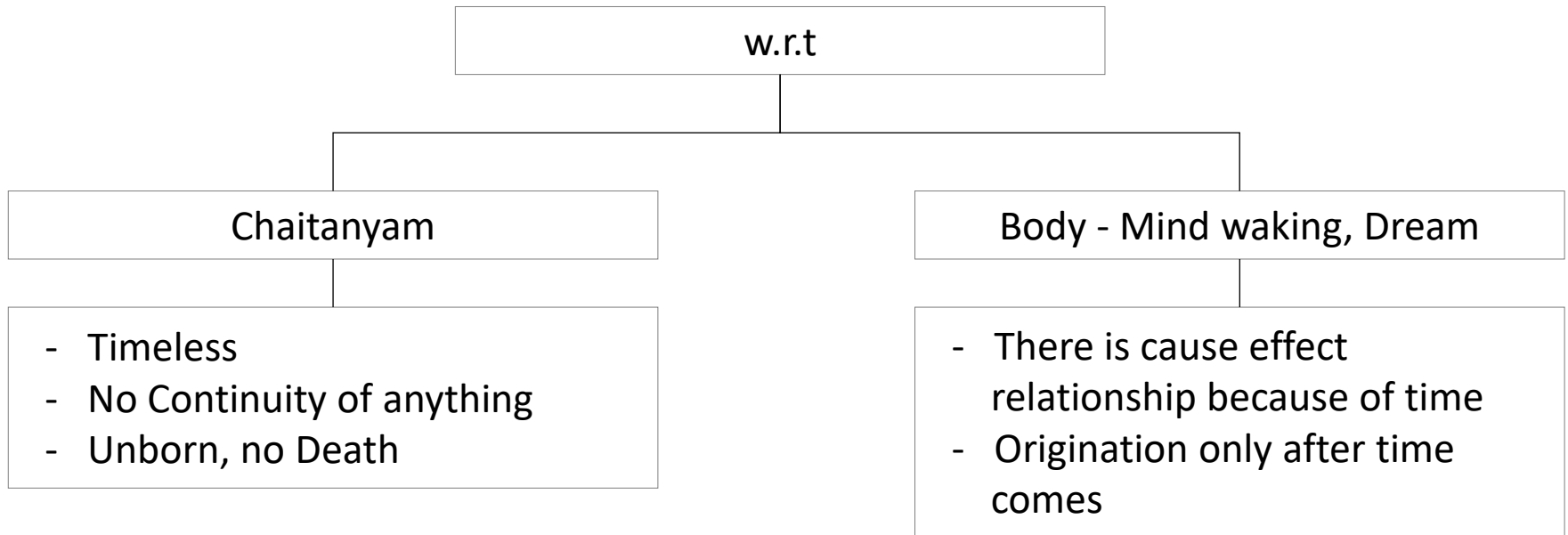
- Space = Adhyasa, Superimposition

Adhyasa - Not

In Space and Time

But of Space and Time

- In Swapna, Global tour, Children in 90 seconds
- Swapna events happening in Projected time



- Time, Space, Objects simultaneously projected in Swapna
- Time, Space, Object - Triputi
- Subject, Object, instrument Triputi
- All Triputis exist in the substratum of Chaitanyam, All Adhyasa, Superimposition, Shankara is Marvelous, Veda is marvelous!
- Without projector, director Chaitanyam, I - No world
- No continued existence of any event, any Jagrat, any Triputi without - I Chaitanyam.

Nirvana Shatkam :

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau
Mado Naiva Me Naiva Matsarya Bhavah
Na Dharmo Na Chartho Na Kamo Na Mokshah
Chidananda Rupa Shivoham Shivoham

I have neither dislikes nor likes, neither greed nor delusion, neither pride nor jealousy. I have no duty to perform, nor any wealth to acquire, I have no craving for pleasures and the Self is never bound, so I have no desire for Liberation. I am of the nature of pure Consciousness and Bliss, I am all auspiciousness, I am Siva. [Verse 3]

Revision 259 : Vichara Sagara - Chapter 6 - Complex Chapter :

- Developed by Post Shankara Advaita Acharyas
- It does not contradict Shankara Bashyam
- It is based on Sruti, Yukti, Anubhava Pramanam

Purpose :

- Vedantic concepts given initially to Student before Mahavakyam have to be Revisited after Mahavakya Jnanam.
- Tat Pada - Tvam Pada, Srishti, studied elaborately before Mahavakyam
- They are based on Jivatma - Paramatma Bheda.

- Minds are Steeped in Jivatma - Paramatma Bheda, who are in triangular format.
- Bheda friendly concepts, Triangular format friendly
- Ultimately Mahavakyam taught
- Then only Jnanam, Jivan Mukti focused
- Normally we don't go back to Triangular format or revisit them to Analyse
- Triangular format is Viparita bhavana
- Being Aligned to Triangular format is an obstacle in assimilating binary format, Abheda Vada
- Bheda, Triangular format has to be replaced by binary Abheda Vichara

ND : 1st :

- Revises understanding of Swapna
- Makes it suitable for Aham Brahma Asmi Jnanam
- Aham Brahma Asmi kept in Mind and Swapna, Re-presented, Reformatted
- Drop I am an individual in sleep, having Swapna as an appearance

We say :

- I am Projecting a dream creation - with origination and dissolution of Triputi

<ul style="list-style-type: none"> • Distinct Pramata, Pramanam, Prameyam originates in Swapna
--

- Triputi Rises in Swapna appearance replaced by Origination of Triputi
- Instead of appearance, we are we use concept of origination.

Question by student in Topic 322 :

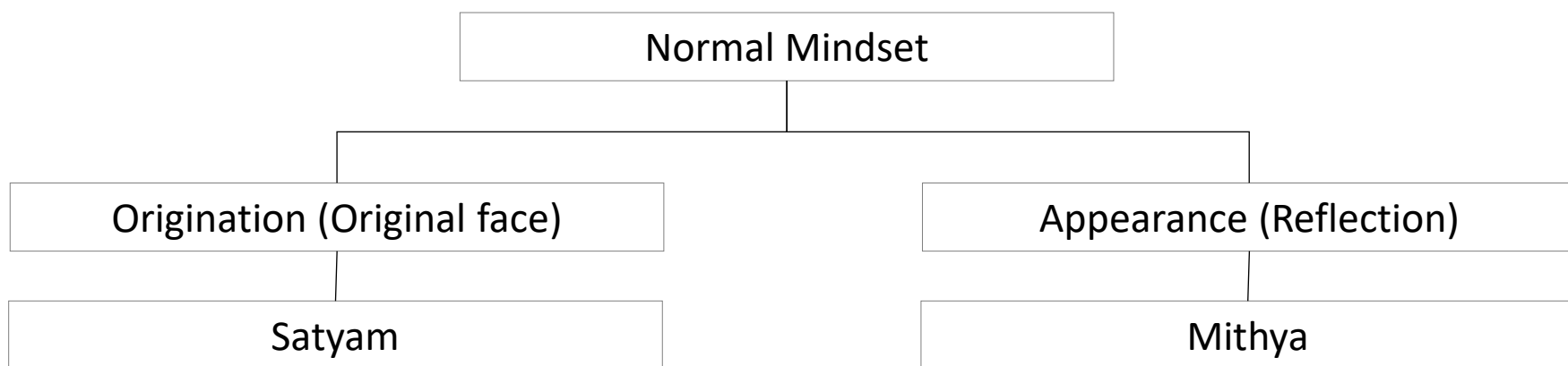
- Is it a Disadvantage to put origination instead of appearance?
- Appearance concept easy to develop as Mithya
- In the mind, we have concept of Jagrat where we see things Originating, Ring from gold, Baby from mother's womb, Tree from seed
- Jagrat not an appearance but origination
- Have date of Birth - Death
- Pramata, Pramanam, Prameyam Triputi Distinctly used for experience

Example : Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśaḥ sambhūtaḥ |
ākāśādvāyuḥ | vāyoragniḥ | agnerāpaḥ |
adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ |
oṣadhībhyo'nnam | annāt puruṣaḥ ॥ 2 ॥

From that (Which is) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2]



- Utpattimatvat Jagrat Prapanchavatu Svapna Satyam
- We end up in Svapna being taken as Satyam, when Triputi introduced in Svapna as Origination.
- Why ND insisting on Svapna Utpatti in Topic 323

Answer in Topic 324 :

- Even with Origination of Triputi, ND Says our conclusion is Utpatti is Mithya

Reason given in Mandukya for Dream as Mithya :

- Uchita Desha kala Abhavat, required time, Space not Available for Origination.
- Hence it is Mithya
- In Jagrat Triputi Utpatti is there but Uchita Desha, kala not there like Dream.

Development :

i) For Elephant Utpatti in Svapna enough time, Space Samagri and Parents of elephant required :

- In Svapna, no Desha, kala or Parents.

- Samagri kalapahe, not there in Svapna
- All factors not there, but elephant comes up

Example :

- You watch in Guruwayoor and Suddenly watch elephant race in Few Seconds.
- Svapna is in the Kantastha Nadi of Jiva, negligible Space

- **No Sufficient Space, time, other factors in Svapna Inside a Nadi**

Therefore Mithya proved in Mandukya :

(२) यद्यपि स्वप्नावस्थायामधि- कदेशकालौ प्रतीयेते, तथापि गजादिपदार्थान्तरवदधिकदेशकालावपि स्वप्नेऽनिर्वचनीयप्रातिभासिकतयैवोत्पद्येते। तथा हि, विषयं विना प्रत्यक्षज्ञानं नोदेति। स्वप्नेऽधिकदेशकालयोर्ज्ञानमुत्पद्यते। व्यावहारिकदेशकालौ तु स्वल्पौ भवतः। तस्मात्प्रातिभासिकावधिकदेशकालावुत्पद्येते। परन्तु स्वप्नावस्था- यामुत्पन्नौ प्रातिभासिकाधिकदेशकालौ स्वप्नावस्थायामुत्पद्यमानगजादीनां कारणभावं न भजतः। कारणं पूर्वकाले भवति कार्यं चोत्तरकाले भवतीति हि नियमः। स्वप्ने तु देशकालौ गजादयश्च युगपदेवोत्पद्यन्ते। तस्मात्स्वप्ने प्राति- भासिकदेशकालयोर्गजादीनां च परस्परं कार्यकारणता न सम्भवति। व्यावहारिकदेशकालौ तु स्वल्पौ स्तः। न तौ गजाद्युत्पादने योग्यौ। तस्मादुचितदेशकालादिरूपसामग्रीं विनोत्पद्यमानाः स्वाप्नपदार्था मिथ्या ।

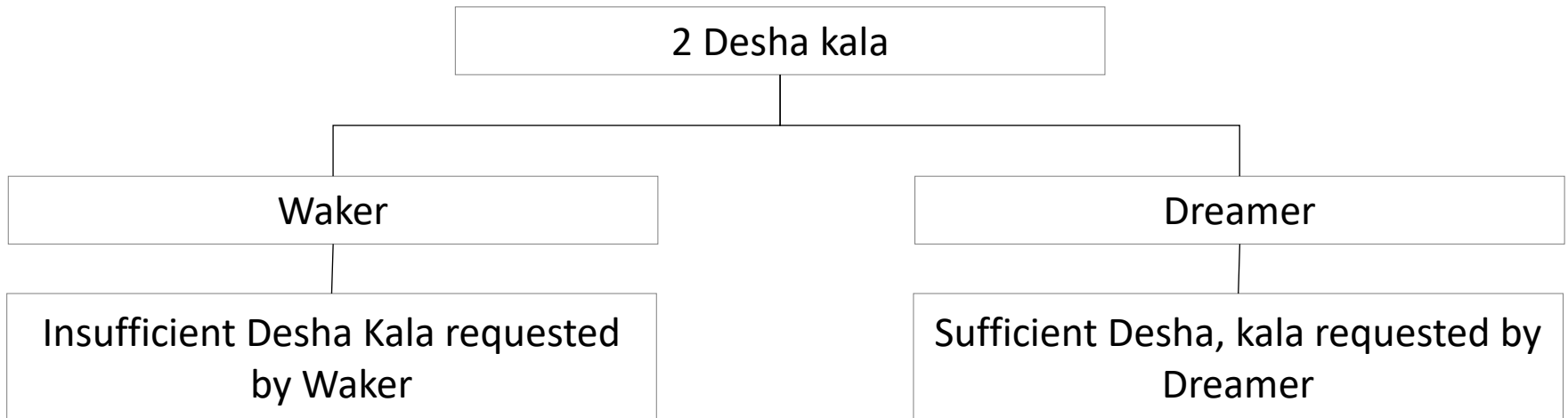
- Finer observation

ii) No Space, time Available is Stated only by a waker :

- **For Dreamer, he experiences Sufficient Space, time**
- Samagri of Space, time is there for Dreamer

Conclusion :

- Required time, Space, Objects is experienced by Dreamer



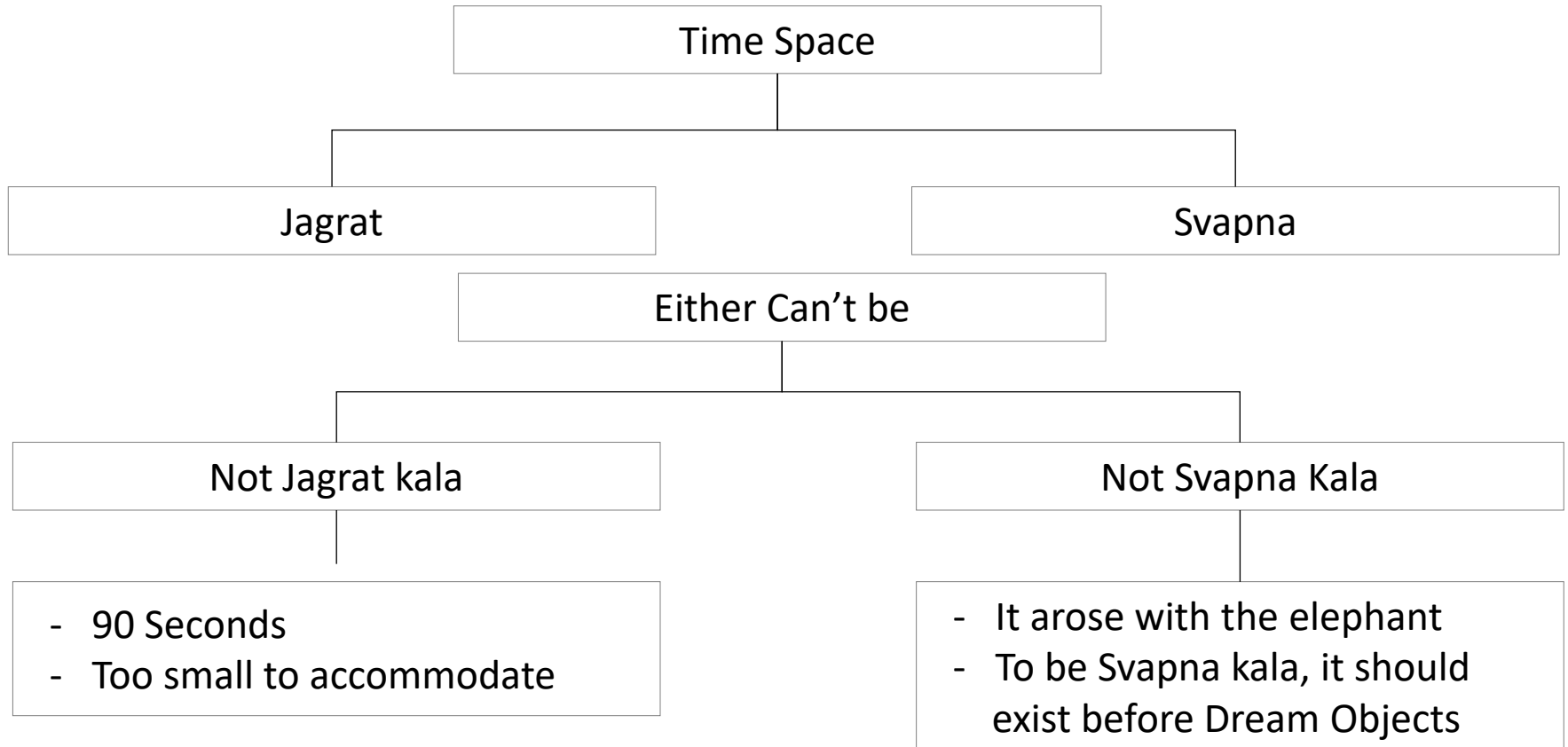
- Uchita Desha, kala also arises along with Objects

iii) When Object has to be produced, Karanam is required :

- Parent of elephant required and Desha, Kala
- Desha, kala is part of Karanam, also a Vasana
- Karanam should exist before Karyam.

ND asks Question :

- Which Desha Kala exists for Dream elephant Utpatti?



- Therefore no Karya Karana Sambandha between elephant and Time, Sama Karyatvat.
- In Svapna everything appears simultaneously

• No Past, Present, future continuity, Karya - Karana Sambandha is projection, None is there in Svapna

- No continuity in Dream, all appear, projection only.

Mandukya Upanishad (Karika) :

यावद्धेतुफलावेशः संसारस्तावदायतः ।

क्षीणे हेतुफलावेशे संसारं न प्रपद्यते ॥ ५६ ॥

yāvaddhetuphalāveśaḥ saṁsārastāvadāyataḥ |

kṣīṇe hetuphalāveśe saṁsāraṁ na prapadyate || 56 ||

As long as there is faith in causality, the endless chain of birth and death will be there. When that (faith) is destroyed by Knowledge, birth and death become non-existent. [4 - K - 56]

- Samsara is an Obsession with Cause, Effect
- Desha Kala also is Anirvachaniam like elephant, Sad Asat Vilakshanam.
- **In Waking, Desha, Kala appears Permanent.**

In Dream :

- Desha - Kala Rises and falls with the Dream, Pratibhasikam.

Artha Adhyasa	Jnana Adhyasa
<ul style="list-style-type: none">- Objects- Outside	<ul style="list-style-type: none">- Inside- Knowledge

- Desha - Kala Pratiti Adhyasa = Jnana Adhyasa
- **When time, Space as an Object comes, Time Space experience is Simultaneous.**
- Relevant object outside can't be experienced unless it originates.
- **Simultaneous Origination of Desha, Kala, Objects in Dream.**
- **Therefore, Time can't be cause of Origination of Elephant because of Simultaneous Origination.**

- Vyavaharika Desha, Kala = small, can't accommodate elephant
- Therefore create Pratibhasika Desha - Kala in dream
- Even though it is created, it is not cause of elephant because of simultaneous origination.

Karanam	Karyam
Should exist before	Exists later

2 Vrittis

Artha Adhyasa

Jnana Adhyasa

- Samana Kala Utpatti, Simultaneous Origination time, Space, Elephant in dream has no Cause - Effect relationship because Desha - Kala not Karanam of Pratibhasika Dream.

• Vyavaharika Desha kala too small, Pratibhasika Desha kala not cause

- What is relationship between Desha, Kala and Objects in Dream?
- Without Desha, Kala, no Elephant possible

• All Originating from Avidya

- Even though Originating, it is Mithya

(३) अपि च स्वप्ने गजादीनां मातापित्रादिरूपसामग्र्यपि नास्ति। यद्यपि स्वप्ने प्राणिनः तेषां मातापित्रादयोऽपि प्रतीयन्ते। तथापि स्वाप्नमाता- पितरौ न पुत्रस्योत्पत्तिकारणतां भजतः। यतो माता पिता पुत्रश्चेति त्रयोऽपि युगपत्सहैवोत्पद्यन्ते। तस्मान्न तेषां कार्यकारणभावः। यस्या दोषसहिताविद्यायाः सकाशात् स्वाप्नपदार्था जायन्ते सैवाविद्या तेषां पदार्थानां मातृत्वम्, पितृत्वम्, पुत्रत्वं चोत्पादयति। स्वाप्नपदार्थोत्पत्तौ नान्या कापि साम- ग्र्यस्ति। निद्रादोषसहिताविद्यैव स्वाप्नपदार्थोत्पत्तौ कारणम्। दोषसहिता- विद्याया जातं शुक्तिरूप्यादिकं मिथ्या भवति । तस्मात्स्वाप्नपदार्था अपि मिथ्यैव न सत्याः।

- Extend same Argument, Reinforcement.
- In Dream, for Elephant, mother, father, there is no Samagri
- Samagri = Group of Causeness
- Includes Time, Space, Parents Karane Samudaya Kalapahe...
- No father, mother for Baby Elephant
- At once all 3 Created, we go to a Place in Dream and See mother - Grand father - Baby Elephant.
- Simultaneous projected of group of factors.
- **Mother should have existed before, but appears Simultaneously**
- **We Superimpose motherhood, babyhood, relationship**

- Sambandha is Superimposed Parents Pratiyante, experienced
- Dream Parents have not produced Dream baby
- Because of Superimposition we feel Simultaneous projection.
- Things Objects, Time, Space and Sambandha are all Superimposed
- Time, Space, Objects all 3 Simultaneous Projection
- **Relationship also projected by Desha Sahita Avidya**
 - Dream objects and Jnanam Artha and Jnana Adhyasa by one waker Avidya
- **No Karya - Karana Sambandha in Dream**
- **Same thing extend to Jagrat Later**
 - Very difficult to Swallow, need Big tablet!

Revision 260 :

तस्मान्न तेषां कार्यकारणभावः। यस्या दोषसहिताविद्यायाः सकाशात् स्वाप्नपदार्था जायन्ते सैवाविद्या तेषां पदार्थानां मातृत्वम्, पितृत्वम्, पुत्रत्वं चोत्पादयति। स्वाप्नपदार्थोत्पत्तौ नान्या कापि साम- ग्र्यस्ति। निद्रादोषसहिताविद्यैव स्वाप्नपदार्थोत्पत्तौ कारणम्। दोषसहिता-विद्याया जातं शुक्तिरूप्यादिकं मिथ्या भवति। तस्मात्स्वाप्नपदार्था अपि मिथ्यैव न सत्याः।

6th Chapter :

- Presents Revised Srishti Prakriya, Subtle, Hair Splitting Topics.
- Helps in Nididhyasanam of Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātaṁ mayi sarvaṁ pratiṣṭhitaṁ ।
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19 ॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

Taittiriya Upanishad :

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव ।
ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि ।
द्रविणं सवर्चसम् । सुमेध अमृतोक्षितः ।
इति त्रिशङ्कोर्वेदानुवचनम् ॥ १ ॥

ahaṁ vṛkṣasya rerivā | kīrtiḥ pṛṣṭhaṁ gireriva |
ūrdhvapavitro vājinīva svamṛtamasmī |
draviṇaṁ savarcasam | sumedha amṛtokṣitaḥ |
iti triśaṅkorvedānuvacanam || 1 ||

“I am the stimulator in the tree of universe. My fame (Glory) is high as the peaks of the mountains. High and pure am I like the essence in the sun; I am the power and the wealth, effulgent with intuition. Intelligent, imperishable and Undecaying am I this is the sacred recitation of Trisanku, after he realised the Truth. [1 - 10 - 1]

- I Am Adhishtanam of entire Cosmos.

- Revised Srishti useful, not Compulsory with Conventional Srishti, we can also have Nididhyasanam
- Srishtou - Tatparyam Nasti
- Srishti not Central Topic
- Srishti - Mithya - Karyatvat Ghata watu

Chandogyo Upanishad :

- Vacharambanam additional Topics, can enjoy or give Vairagyam.
- Origination of Svapna Triputi Origination Simultaneous
- Karana Samagri Nasti
- No Samagri - No father, Mother, baby elephant relationships
- Karana Desha, Karana Kala, Karana Padartha Nasti in Svapna
- 3 Not Available in Svapna

<ul style="list-style-type: none"> • No Karana Desha - Kala before Elephant

- Desha - Kala appears Simultaneously with Dream Padarthas
- Dream Desha Kala not Pramanam for Padarthas
- Wakers Desha Kala too Small to experience huge Elephant of Dream in 90 Seconds
- Desha - Kala Samagrim Pada... No Causal factors for Elephant Origination
- Elephant Arises without parents
- Dream parent also projected at same Desha, Kala of baby Elephant.

- Parenthood not Natural
- Avidya is cause of Karana and Karya Adhyastham

• **Karya - Karana Sambandha in Dream is Mithya**

- Everything is projected, nothing Legitimately produced

• **All Superimposed by Avidya**

Karanam	Karyam
Before in Time	Later in Time

- Past, Present, Future, not legitimately existing in Future
- Pastness of past is Mithya

Conclusion :

- Whichever ignorance is responsible for Dream Object, Same Avidya projects motherhood, fatherhood Statuses instantaneously

• **Lateness, Pastness Superimposed on Avidya**

Mandukya Upanishad - Karika :

यावद्धेतुफलावेशः संसारस्तावदायतः ।

क्षीणे हेतुफलावेशे संसारं न प्रपद्यते ॥ ५६ ॥

yāvaddhetuphalāveśaḥ saṁsārastāvadāyataḥ ।

kṣīṇe hetuphalāveśe saṁsāraṁ na prapadyate || 56 ||

As long as there is faith in causality, the endless chain of birth and death will be there. When that (faith) is destroyed by Knowledge, birth and death become non-existent. [4 - K - 56] **3822**

- **Cause - Effect relationship is superimposition**

- Desha - Kala - Karana Samagri (Causal - Factor) Nasti

- **Only one causal factor, Samagri for Swapna = Avidya of waker**

- Ignorance of wakerhood status of dreamer

Avidya - Ignorance :

- Supported by Nidra Shakti
- Cause of Swapna
- Nidra Dosha, support, required
- Nidra Dosha Sahita avidya required

For waking :

- Maya Dosha / Moola avidya Dosha / ignorance of Atma status required for projection of waker

Conclusion :

- **Swapna purely projected by Avidya = Mithya**

Example :

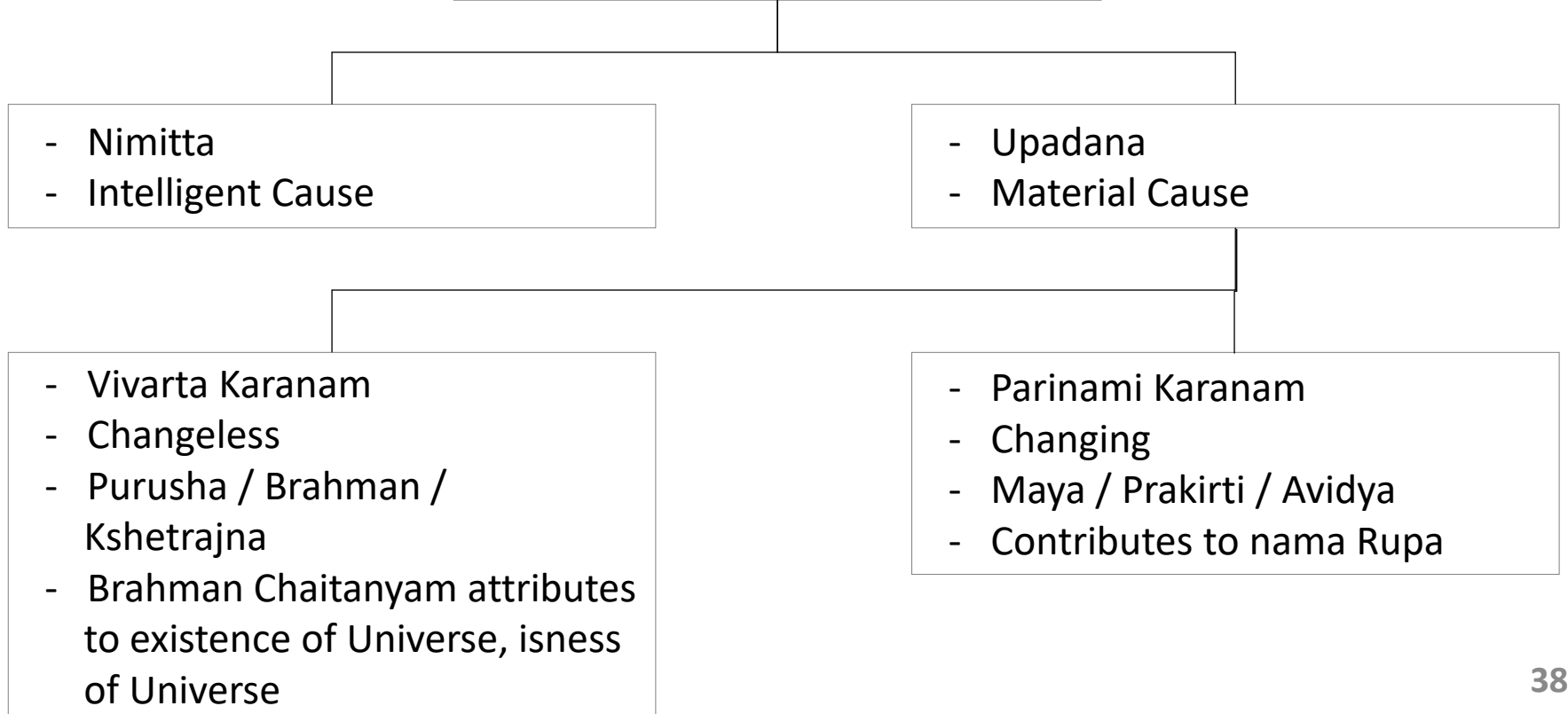
- Rope Snake, Shell - Silver, projection includes Desha kala
- Swapna is Mithya, not Satyam, not real
- Revision of last session up to here.

स्वाप्नपदार्थानामुपादानकारणमन्तःकरणम्; अथवा साक्षादविद्यैव। आद्यपक्षे साक्षिचैतन्यं स्वप्राधिष्ठानम्। द्वितीयपक्षे ब्रह्मचैतन्यं स्वप्राधिष्ठानम्। इत्थं च स्वप्नः अन्तःकरणस्य अथवा अविद्यायाः परिणामः। चैतन्यस्य विवर्तश्च भवति ।

Swamy Dayananda :

- This Type of Logic, reasoning will create problem.
- Swamiji feels Guilty

Jagrat Prapancha creation from 2 Causes



- Both together Responsible for creation
- Both Contribute to Arrival of Universe

What are Contributions of 2 Material Causes?

- Vivarta Upadana Karanam
- Brahman Chaitanyam attributes to existence of the Universe
- Both contribute to Arrival of Universe
- What are Contributions of 2 Material causes?

• Isness of Universe - Brahman Chaitanyam is Changeless

- World has no existence of its own

Dakshinamurthy Stotram :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यस्साक्षात्करणाद्भवेन्न पुरनावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ३ ॥

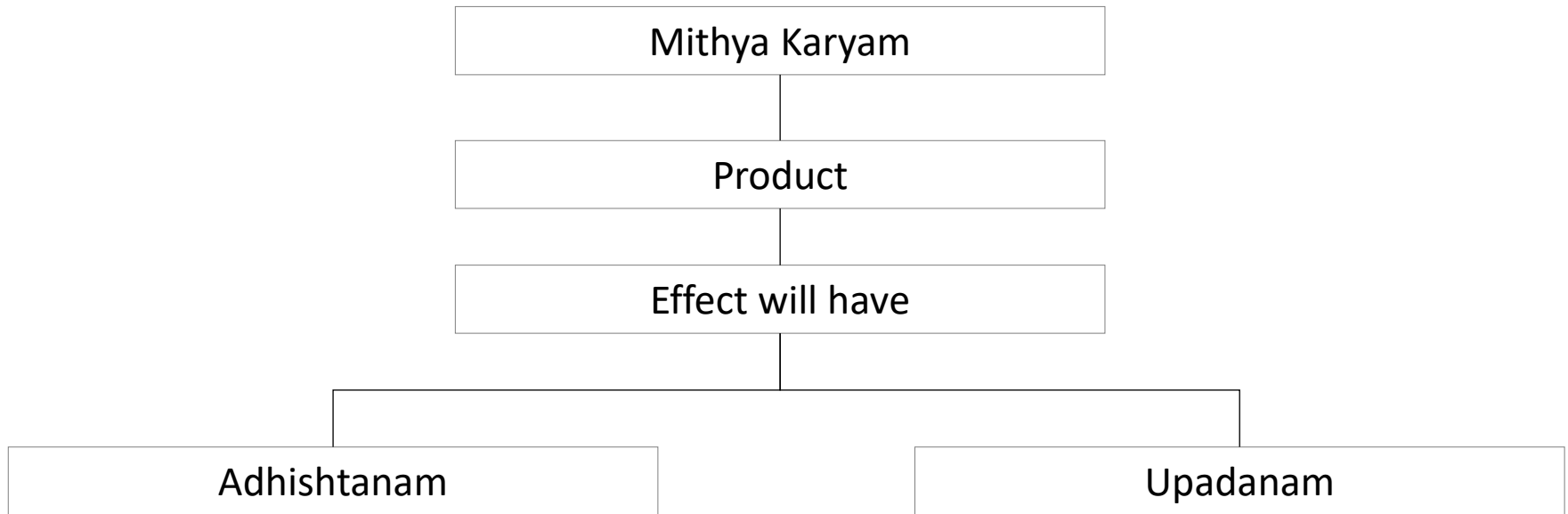
yasyaiva sphuraṇaṃ sadātmakamasatkalpārthakaṃ bhāstate
sākṣāttatvamasīti vedavacasā yo bodhayatyāśritān |
yassākṣātkaraṇādbhavenna puranāvṛttirbhavāmbhonidhau
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 3 ||

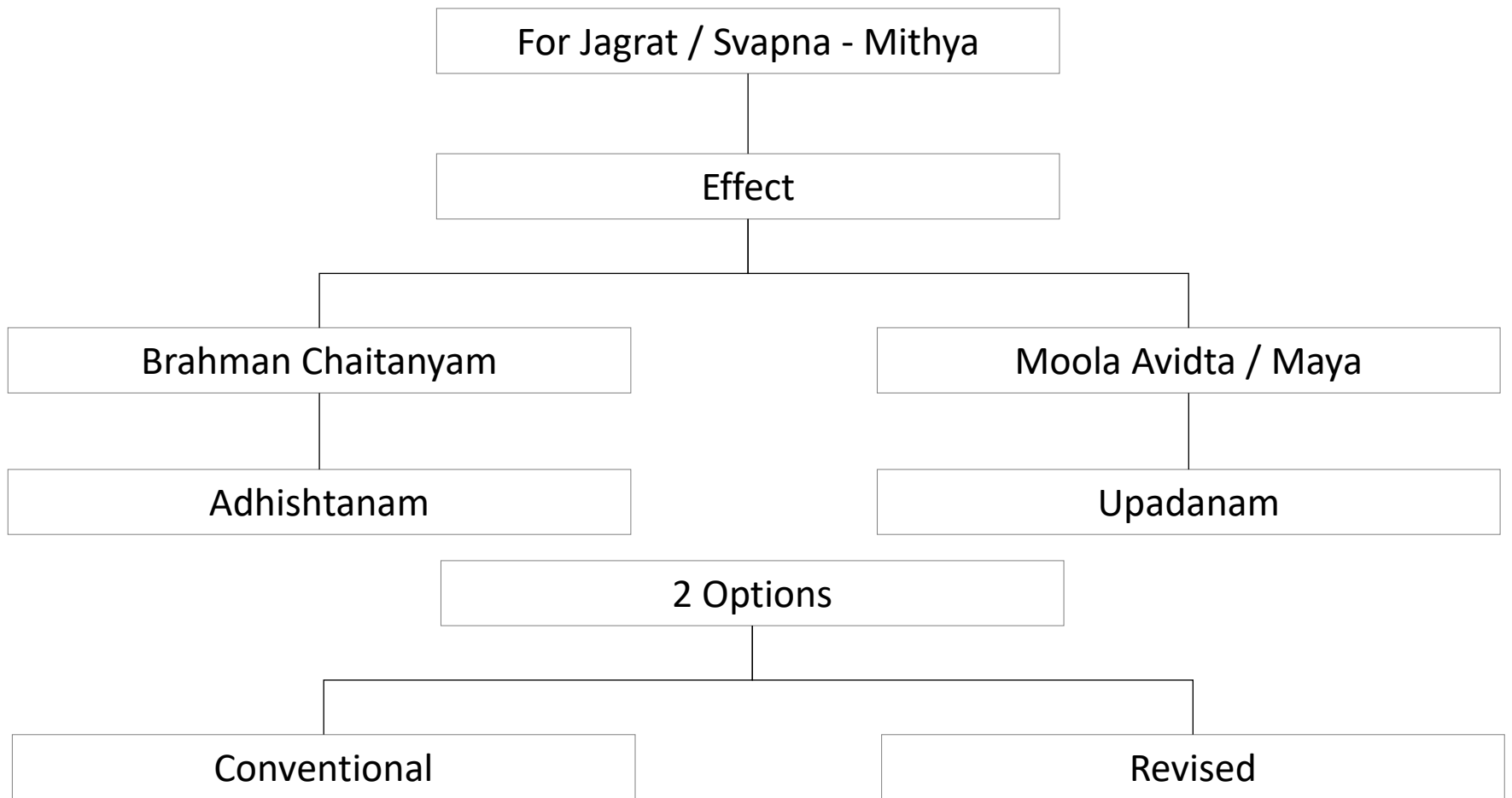
(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3] **3825**

- Changeless material cause of Mithya Universe, Vivarta Upadana Karanam = Adhishtanam
- Brahman's job is to lend, Existence, "isness" to Mithya Karyam

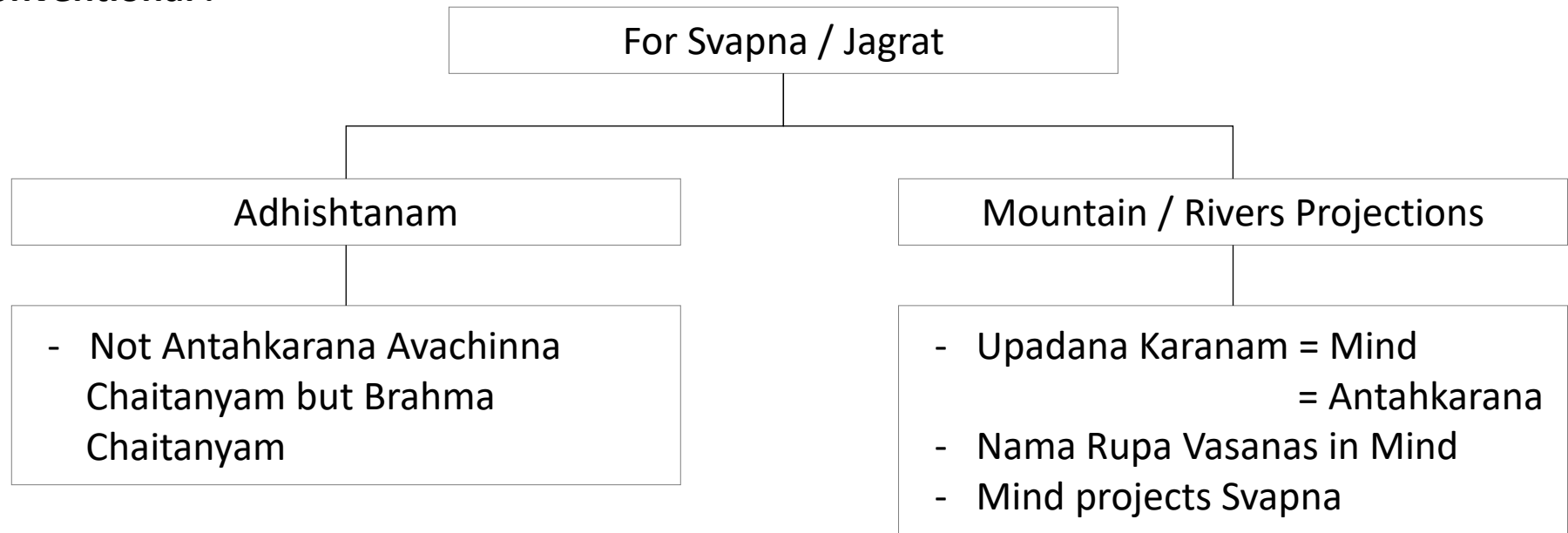
What is contribution of Parinami, Upadana Karanam?

- Contributes changing Nama Rupa to creation
- Nama Rupa continuously changing, called Upadanam





Conventional :



Revised :

- Upadana and Adhishtanam of Svapna and Jagrat = Brahman Chaitanyam
- It provides Nama Rupa to Svapna
- Adhishtanam = Antahkarana Chaitanyam
- I am dream Antahkarana enclosed Sakshi Chaitanyam

Normal - Conventional Understanding :

Antahkaranam / Mind	Sakshi Chaitanyam
<ul style="list-style-type: none">- Upasanam	<ul style="list-style-type: none">- Adhishtanam- w.r.t One Upadanam Mind

Revised Option :

For Svapna Prapancha

Upadana Karanam is

- Avidya Maya ignorance
- Antahkaranam is product of Maya
- Ultimate cause of all Nama Rupa Prapancha is moola Avidya (Avidya of Brahman)

Adhishatanam

- Brahma Chaitanyam is Adhishtanam not Sakshi

Aim of ND :

- **Upadana and Adhishtanam of Jagrat and Svapna one Moola Avidya**
- Upadanam and Adhishtanam Made same
- **In Nididhyasanam - What is Brahma Chaitanyam? It is me**

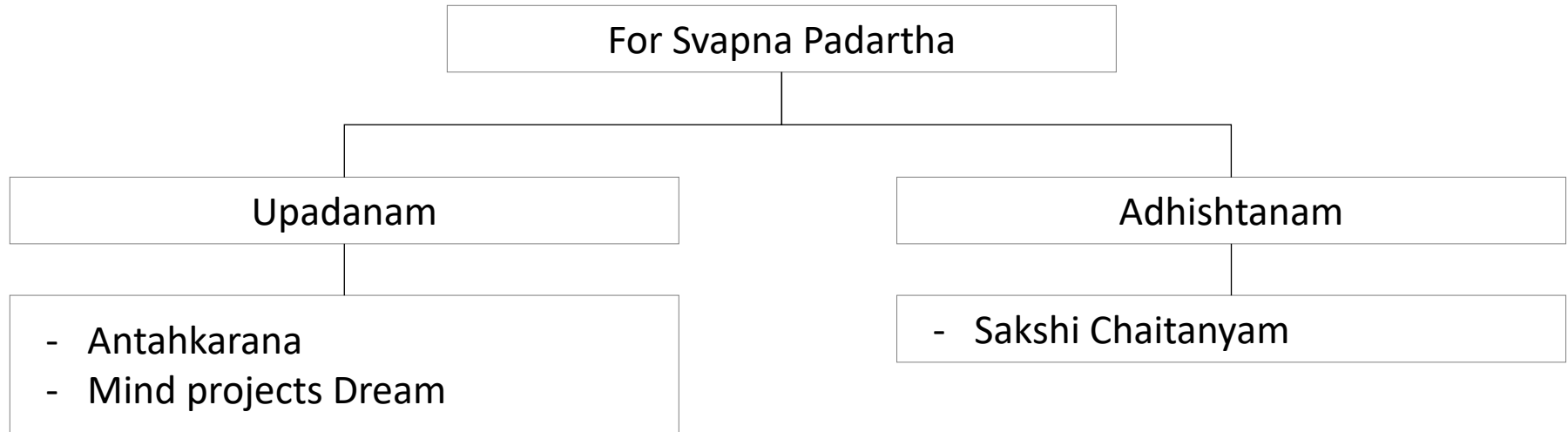
Then can Say : Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

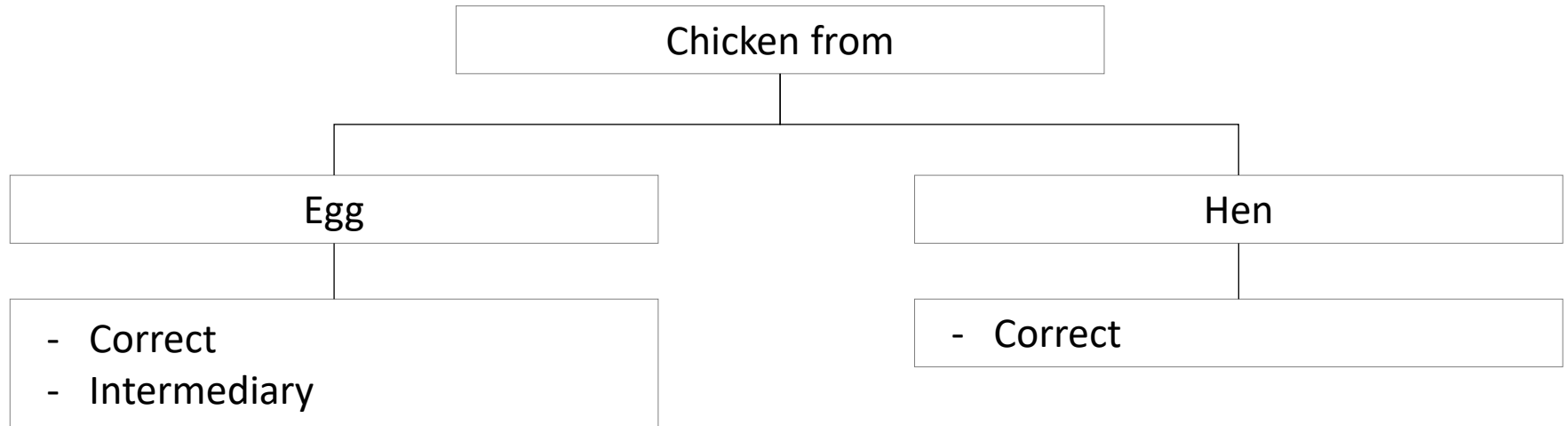
mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

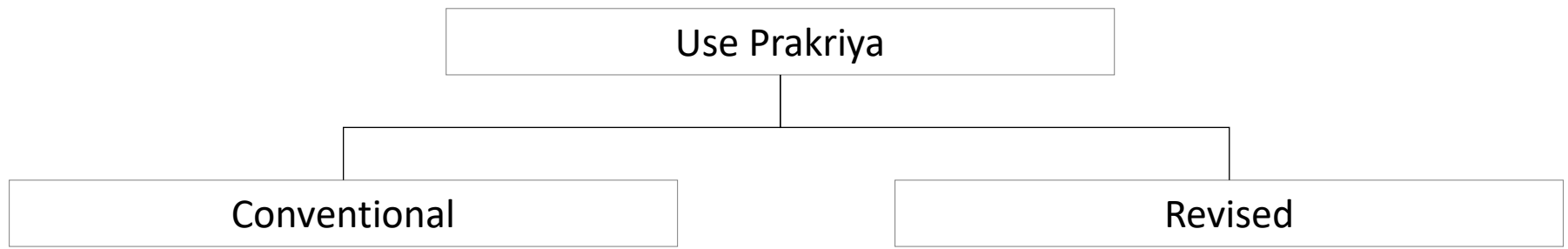
Conventional Answer :



- Not wrong, ND revising and makes it useful for Nididhyasanam.
- Revised Approach, Prakriya.

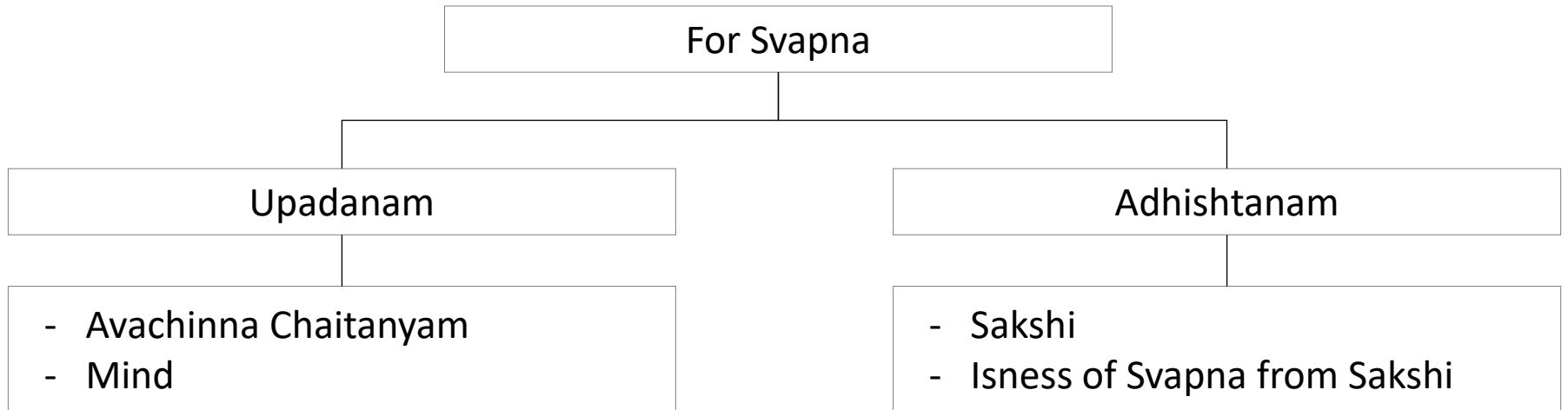


- Prakriya Bheda, Ishta Devata - Intermediary
- Not end in itself



- Analyse Srishti to Level on Ultimate Vedantic teaching
- “Aham satyam, Jagan Mithya Aham Eva Na Paraha”
- Aham Brahma Asmi
- 2 Prakriyas, 2 Approaches
- Sakshat Avidya is Ultimate Karanam

1st Prakriya :



- Many Minds, many Svapnas, Many Upadanams, respective enclosed Consciousness is cause.
- Sakshi Chaitanyam = Antahkarana Avachinna Chaitanyam.

- Mind does not have “isness”

In 2nd Revised paksha :

- Brahma Chaitanyam = Swapna Adhishtanam

Very Important Point :

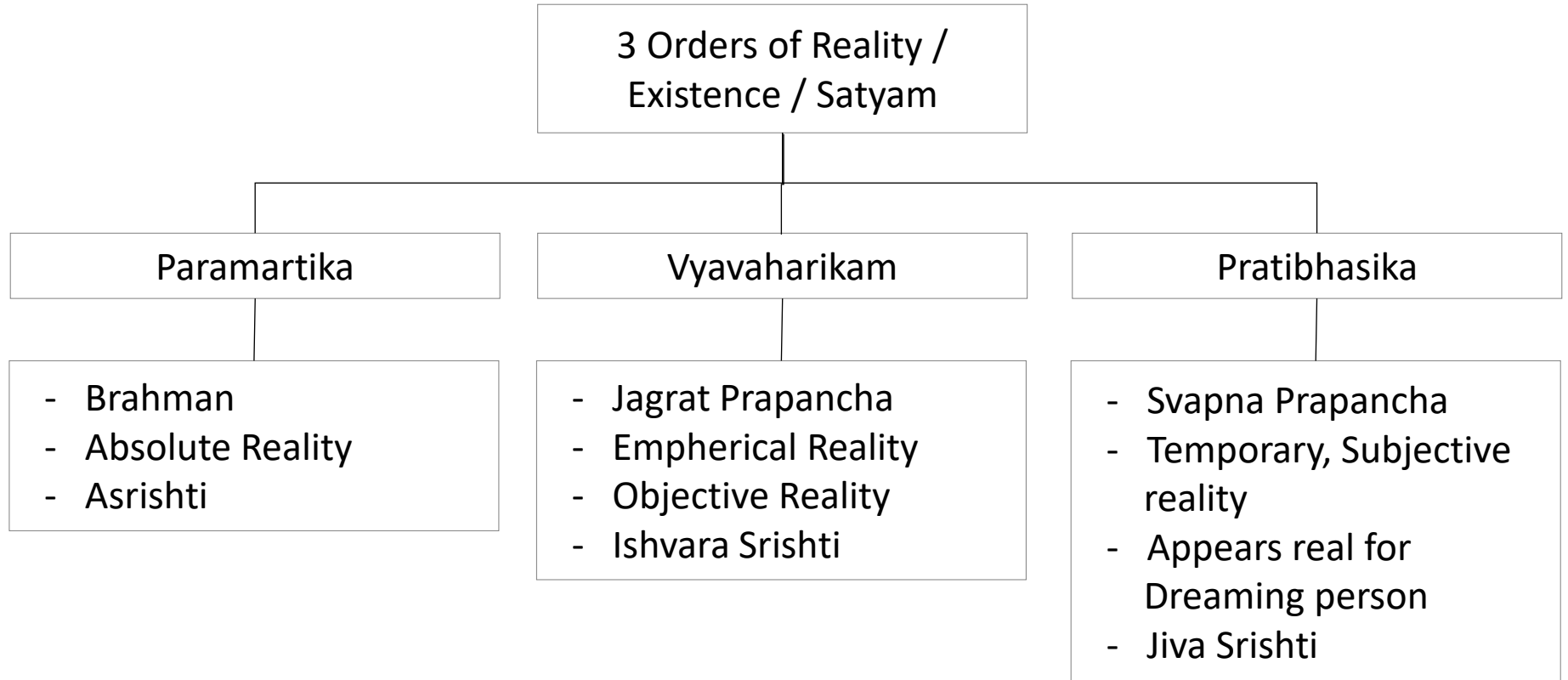
- **For all Antahkaranams, moola Karanam = Moola Avidya**
- It is Karanam of all Antahkaranams
- Adhishtanam = Brahma Chaitanyam, Moola Avidya, Maya Avachinna
- Chaitanyam = Brahma Chaitanyam
- Dream = Modification of Mind or Modification of Moola Avidya
- Avidya - Maya = Parinami Karanam
- Adhishtanam = Chaitanyam.

Purva Paksha's Question :

Topic 325 - 331 :

(आ.३२५-३३१) त्रिविधसत्तापक्षे विलक्षणयोजाग्रत्स्वप्रयोः सत्ताभेदः;
वस्तुतस्तयोरवैलक्षण्यात्सत्तैक्यमेव —

- This is preparation for Drishti Srishti Vada
- Trivida Satta Vada is common concept of Vedanta.



- Pratibhasate = Appearance, apparent
- What is reason to differentiate?

i) Paramarthika Satyam :

- External, available in three periods of time
- Unproduced, Uncreated, Always existing

ii) Vyavaharika Satyam :

- Created not by anyone in Jagrat
- Created by Maya - Sahita Brahman = Ishvara Srishti

iii) Pratibhasika Satyam :

- Created by Individual Mind, Available for only Jiva - Jiva Srishti

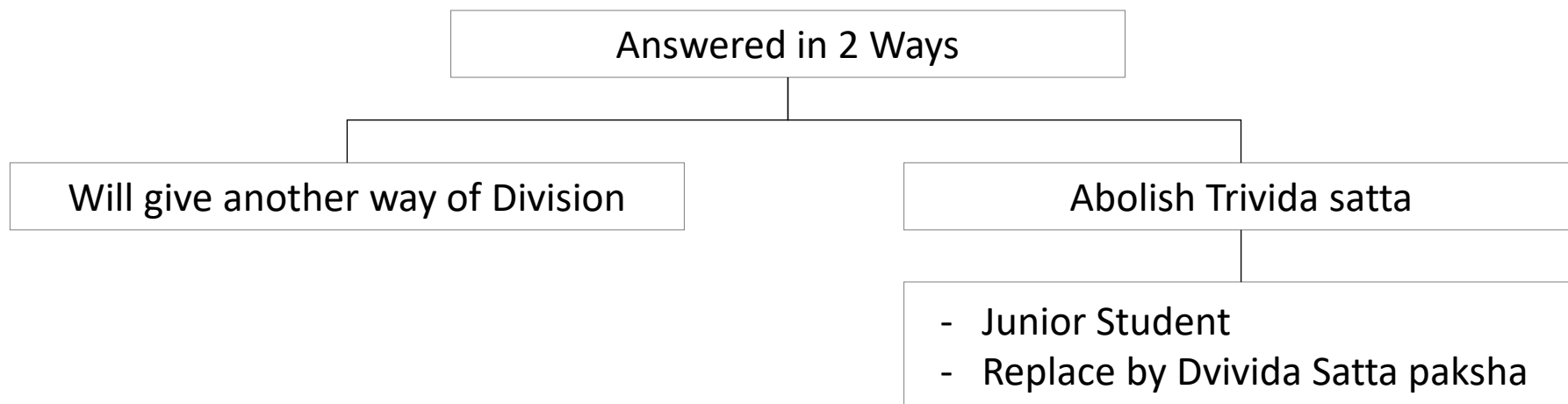
Revised Version :

- For both Jagrat and Svapna, Karanam is one not Ishvara or Jiva Srishti
- Both have Same Adhishtanam not Antahkaranam and Avidya
- Pratibhasikam and Vyavaharikam Merge into one, Division goes away in the new Prakriya.

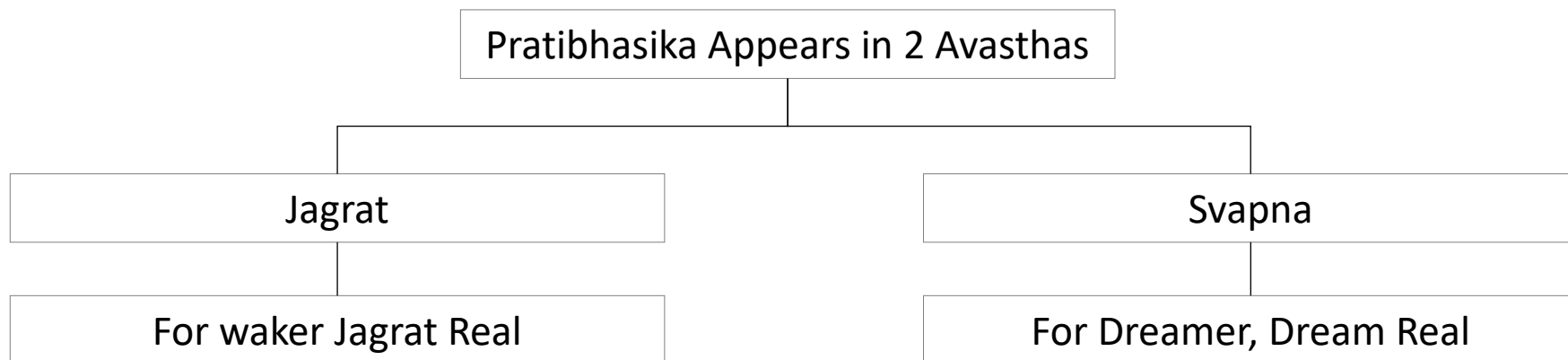
How do you Solve the Problem?

- If Division goes, Trivida Satta Goes
- Trivida Paksha Disturbed, can't count 3.

How do you Accommodate Trivida Satta ?



- 2nd Answer is Toughest comes to 2 orders of Reality, Vyavaharika Removed
- Only Paramartika and Pratibhasika



Ultimate Answer :

- Drishti Srishti vada
- No Bheda in Vyavaharika Pratibhasika
- Divida Satta Paksha called Drishti Srishti Vaadaha

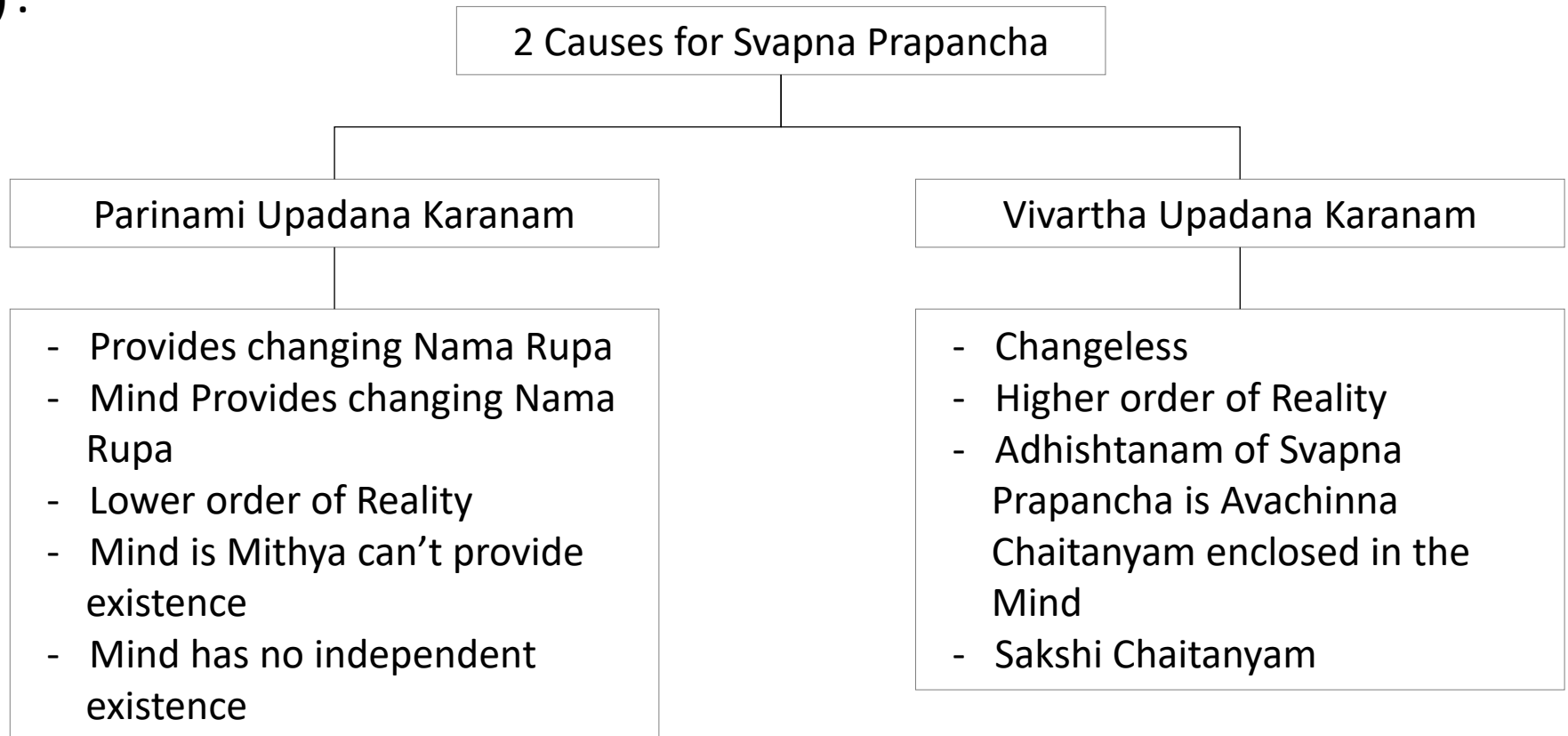
Revision 261 :

i) 2 Types of Purva Paksha refuted Regarding Swapna's Mithyatvam.

ii) Main Argument for Swapna being Mithya :

- Uchita Desha, Kala, samagri causal factors Abhavat

iii) :



iv) Conventional Prakriya :

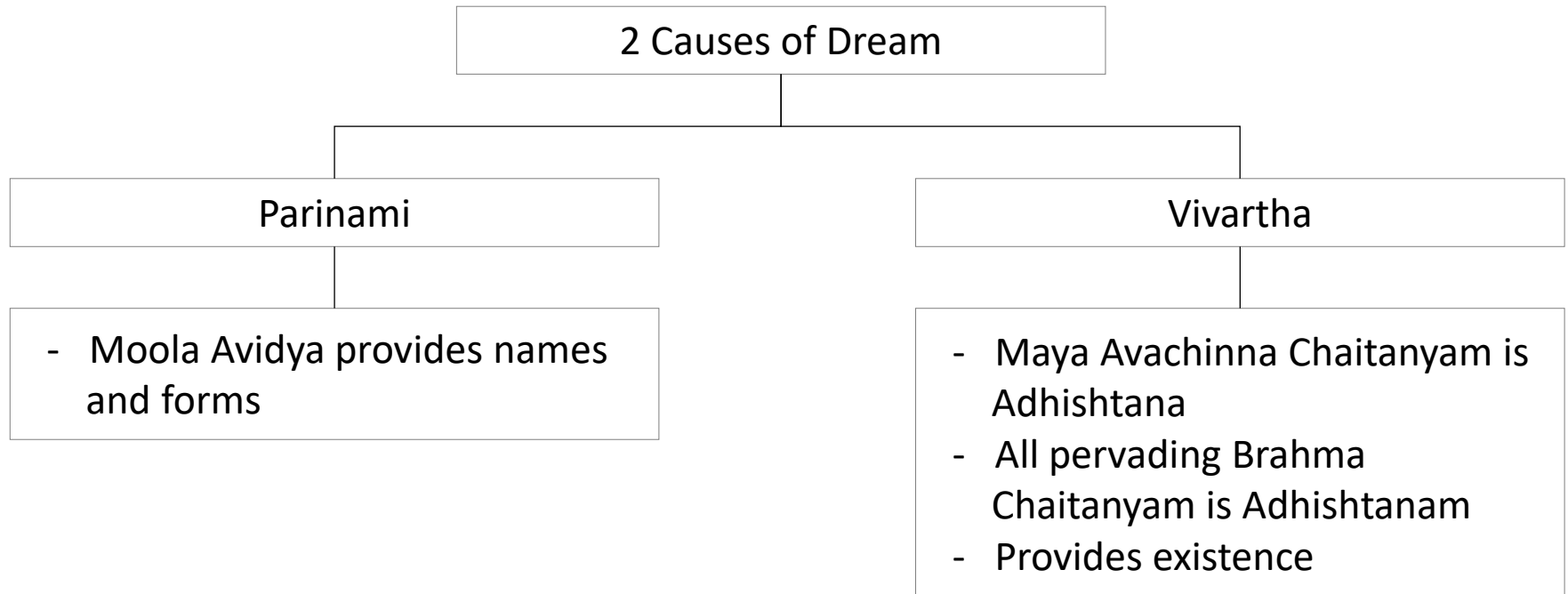
Mind	Sakshi
Upadana Karanam	Adhishtanam

v) Revised Prakriya :

- Mind is product of Moola Avidya
- Instead of Saying Mind is Upadana Karanam
- We Say mind is product of Moola Avidya, Maya, Avidya.

We Say :

- Moola Avidya = Upadana Karanam of Dream



- Understand Swapna in 2 Steps

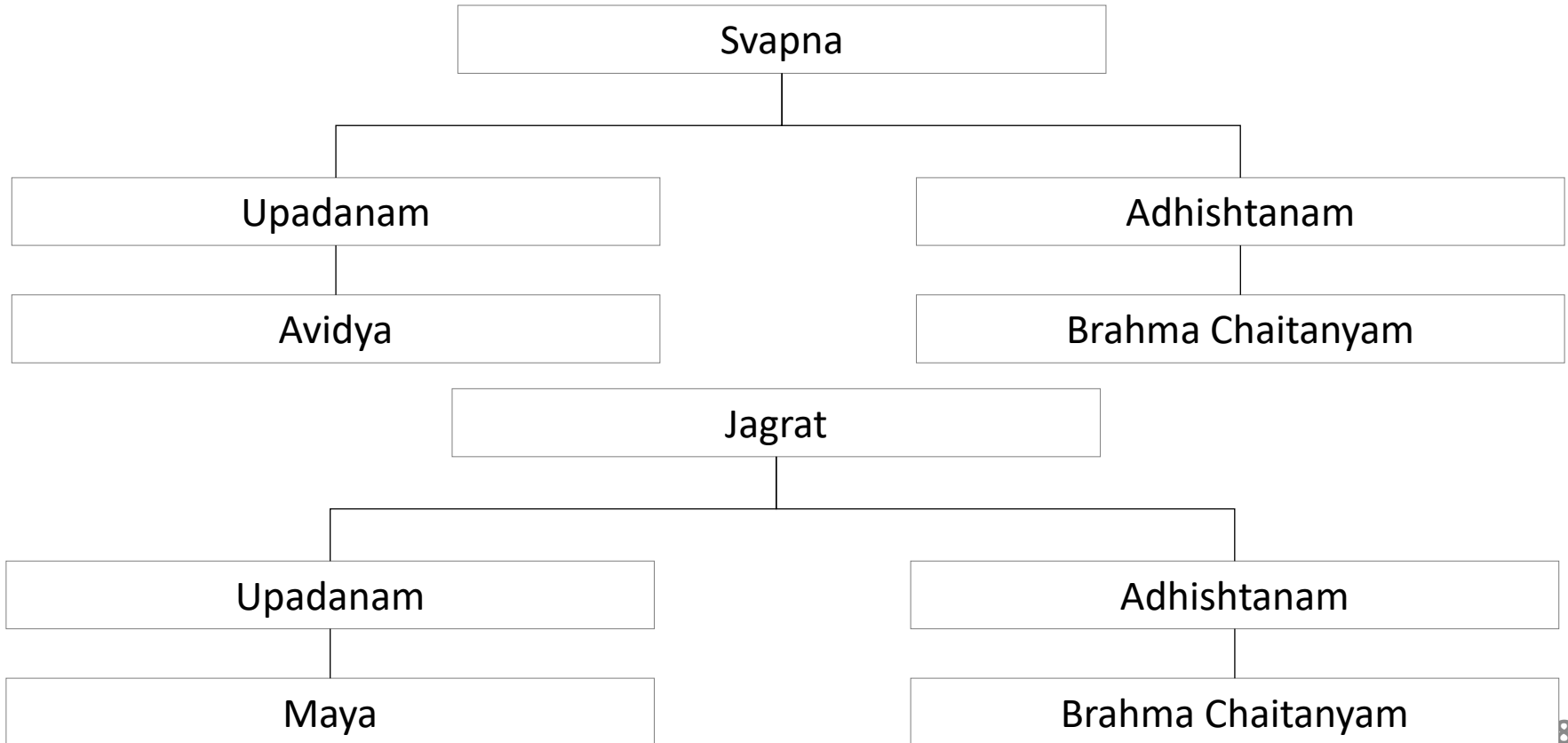
iv) If this Prakriya is followed, there are some Issues :

- Trivida satta Vada (TSV) is affected

Brahman Chaitanyam	Vyavaharika Jagrat and Svapna
<ul style="list-style-type: none"> - Absolute Reality - Paramartika Satyam - Adhishtanam 	<ul style="list-style-type: none"> - Both taken as Pratibhasika Satyam - For both Jagrat and Svapna, Moola Avidya is Parinami Upadana Karanam

Purva Paksha :

- Revised Prakriya Poses a problem



- Jagrat = Mithya in Vedanta

Law :

- **Yatra Yatra Mithya - Tatra Tatra Adhishtanam Bhavati...**
- If Upadanam and Adhishtanam are same for Jagrat and Svapna, both can be called Vyavaharikam or Pratibhasikam.
- No more Trividha Satta.
- **Paramartika Satta or Satyam is always intact**

Dividha Satta

Paramartikam

Pratibhasikam

How do you explain Dividha Satta from Trividha Satta?

- Answer given later
- Normally Upadana and Adhishtana Bheda for Vyavaharika and Pratibhasika.

This is one Purva Paksha :

- **After Brahma Sutra, take Vichara Sagara**

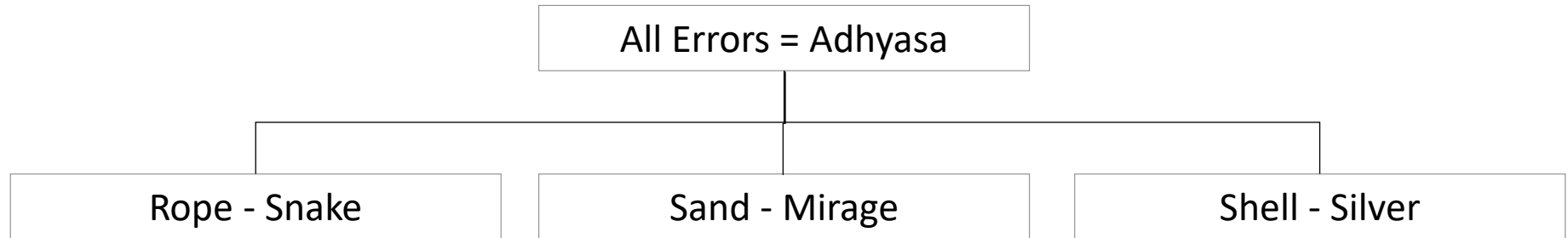
2nd Purva Paksha :

- Divida Satta = Basis for Drishti Srishti Vada
= Ultimate topic
= DSV

- Between Jagrat, Svapna no Difference
- Vyavaharika and Abolished only Pratibhasika retained for Svapna and Jagrat - One
- Adhishtanam = Brahma Chaitanyam

Rule :

- **Adhishtana Jnanena Adhyasa Nivritti**



- With knowledge of Rope, Shell, Sand, Brahman
- Mithya Snake, Silver, Water, world eliminated
- Know Brahman clearly, eliminate Jagrat, Svapna - Mithya Jagat

- **Swapna negated only by Brahma Jnanam**

Our experience :

- On waking up, Don't get Brahma Jnanam
- We continue to be Agyani
- Swapna should go on waking, not before

(आ. ३२५-३२६) तत्र शङ्का —

(३२५) ब्रह्मचैतन्यस्य स्वप्नाधिष्ठानत्वे ब्रह्मज्ञानमन्तरा स्वप्नो न निवर्तेतेति शङ्का —
द्वितीयपक्षे ब्रह्मचैतन्यं स्वप्नस्याधिष्ठानमिति अविद्योपादानमिति चोक्तम्।
अधिष्ठानज्ञानमन्तरा कल्पितं न निवर्तेत। स्वप्नाधिष्ठानं च
ब्रह्म। तस्माद्ब्रह्मज्ञानमन्तराज्ञानिनो जाग्रदवस्थायां स्वप्नो न निवर्तेत।

1st Purva Paksha :

What is the doubt?

- In Revised Prakriya w.r.t. Swapna Brahma Chaitanyam = Swapna Adhishtanam, instead of Sakshi Chaitanyam
- Upadanam = Maya = Moola avidya not Antahkaranam Mind

This has been said before :

- Swapna goes away in waking for every Ajnani without Brahma Jnanam

- **How do you explain elimination of Swapna Prapancha without Brahma Jnanam for Ajnani on waking to Jagrat Avastha?**

- Dreamworld should not disappear for a waker without Brahma Jnanam but it disappears
- How - 1st Question.

2nd Question - Topic 326 :

(३२६) जाग्रत्स्वप्नयोर्ब्रह्माधिष्ठानकत्वे उभावपि व्यावहारिकौ स्याताम्। अथवोभावपि प्रातिभासिकौ स्यातामिति शङ्का —

- If Jagrat and Svapna have same Upadanam (Moola Avidya) and same Adhishtanam (Brahman) both will be Vyavaharikam or Pratibhasikam
- **Trividha Satta will get disturbed.**

We can have only one reality :

Vyavaharikam	Pratibhasikam
Emphirical, Objective	Subjective Reality

Explains this further :

यथा स्वप्नस्याधिष्ठानं ब्रह्म उपादानं चाविद्या। तथैव वेदान्तसिद्धान्ते जाग्रति व्यावहारिकपदार्थानामप्यधिष्ठानं ब्रह्म। उपादानं चाविद्यैव भवति। तत्र जाग्रत्पदार्था व्यावहारिका इति, स्वाप्नपदार्थाः प्रातिभासिका इति च कथ्यन्ते।

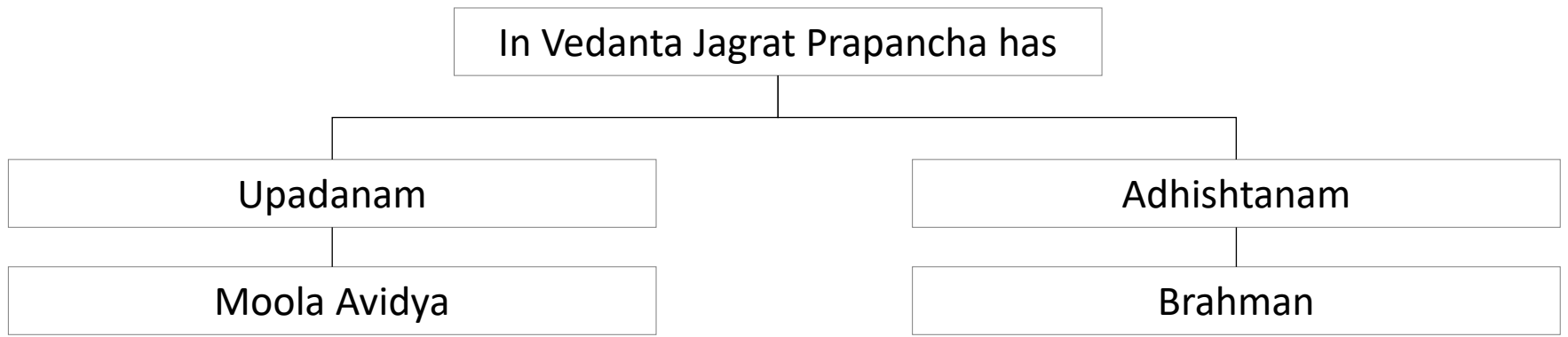
Svapna Prapancha Has

Upadanam

Moola Avidya

Adhishtanam

Brahman



- If you equate them, how can we differentiate them as Jagrat - Vyavaharika Satyam and Svapna - Pratibhasika Satyam.

एष भेदो न भवितुमर्हति। उभयोरप्यधिष्ठानं ब्रह्मैव भवति। उपादानं चाविद्यैव भवति। तस्माद्वाग्रत्स्वप्नयोरुभयोरपि व्यावहारिकता भवितुमर्हति। अथवोभयोः प्रातिभासिकता भवितुमर्हति । उभयोः सत्ता-वैषम्ये नास्त्युपपत्तिः।

- You can make the difference between Jagrat and Svapna as they will have the same Adhishtanam and Upadanam.
- Both will enjoy Samana, equal Status as cause is same.

How Satta Vaishamyam Possible?

- No Logical reason Upto this is Purva Paksha
- Now answer by Guru in the same Order Question 1 and Question 2.

Topic 327 - 328 :

(आ. ३२७-३२८) पूर्वोक्तशङ्कयोः समाधानम् —

Topic 327 :

(३२७) ब्रह्मज्ञानं विनापि स्वप्ननिवृत्तिप्रदर्शनम् — तत्र प्रथमशङ्कायाः समाधानमेवं भवति । निवृत्तिर्द्विविधेति पूर्वं चतुर्थ-तरङ्गे ख्यातिनिरूपणप्रसङ्गे उक्तम्। (१) कारणसहितकार्यविनाशरूपात्य-न्तिकनिवृत्तिः स्वप्नस्य जाग्रदवस्थायां ब्रह्मज्ञानमन्तरा न सम्भवति। (२) परन्तु दण्डप्रहारेण यथा घटस्य मृत्तिकायां लयो भवति। तथा स्वप्न-हेतुभूतनिद्रारूपदोषनाशाद्वा स्वप्नविरोधिजाग्रदवस्थोत्पत्त्या वा अविद्यायां लयरूपा निवृत्तिः स्वप्नस्य ब्रह्मज्ञानं विनापि सम्भवेत्।

Answer to question 1 : Purva Paksha : Question :

- w.r.t. our experience of Swapna disappearing on waking up
- If Brahman is Adhishtanam of Swapna, Swapna can be knocked out only by Adhishtanam Brahman Jnanam, but our experience for Ajnani - Swapna disappears.

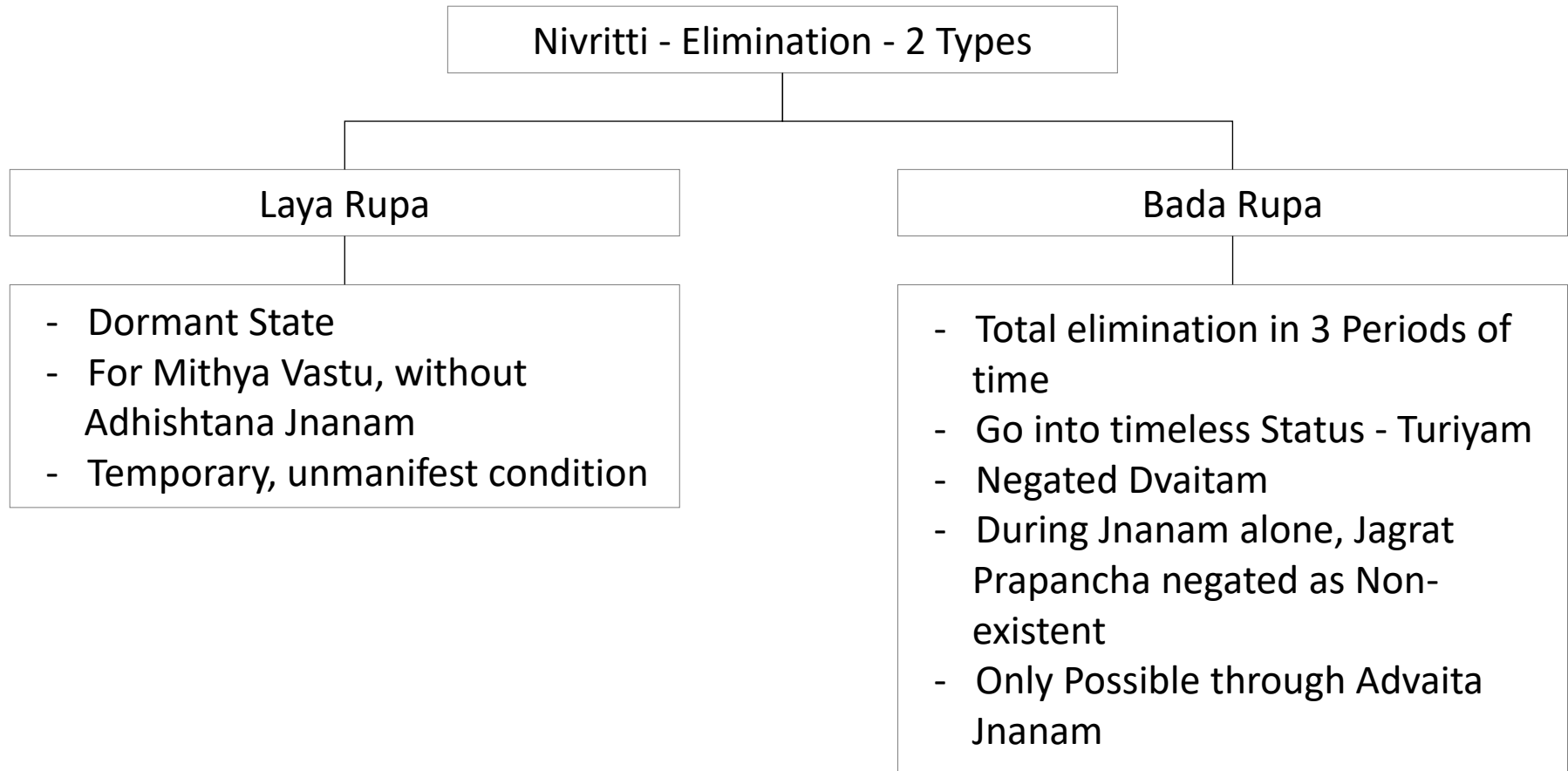
How it can go away?

- Jagrat has Brahma Adhishtanam
- Can be eliminated by Adhishtana Brahman Jnanam
- Jagrat Prapancha goes away in sleep, Pralayam, Death

Answer :

- Jagrat Prapancha not negated in Pralayam - Dvaitam is there in Pralayam also.

- Sanchita is there, Duality is there, therefore in next Srishti, Dvaitam comes back.

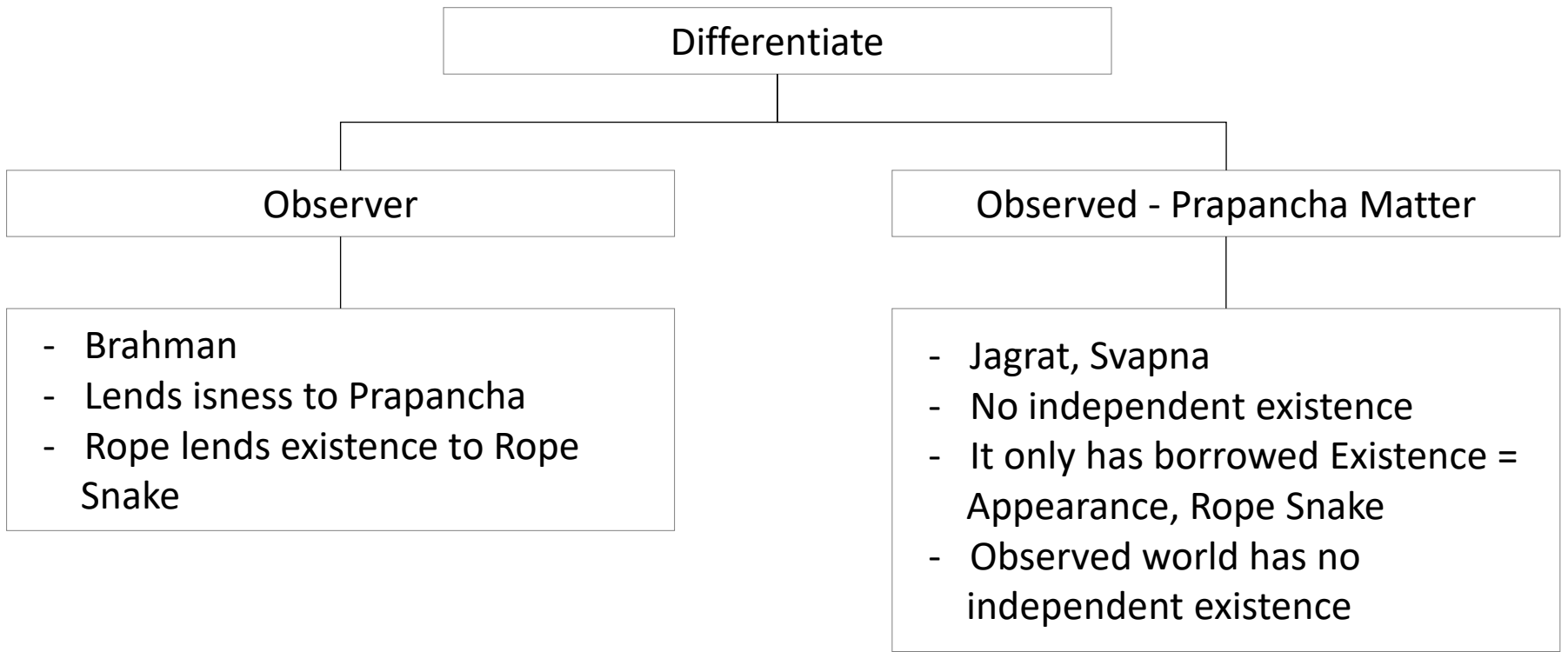


Jnani Declares :

- In three periods of time, Dvaitam is absent... Tri Kale Api, Dvaitam Nasti... Only appearance, but not Non-existent.

Upanishad :

- Does not negate experience of Dvaitam (Required for exhaustion of Prarabdha Karma)
- It negates permanent existence of Dvaitam
- Is-ness in Dvaitam is observer, Brahman is is-ness.



- **Jnanena Sarva Kala Nivritti**

Every Mithya Vastu has

Laya Rupa Nivritti

- Has temporary existence
- Dream and Jagrat
- Pralayam, Maranam, Sushupti, comes
- 2 Prapanchas Jagrat, Svapna, have Laya Rupa Nivritti
- Appears with Borrowed existence
- Non-existent in 3 periods of time
- Maya Mithya 3rd Category in Vedanta
- Appears with Borrowed existence = Non-existent

Example :

- Beautiful in this Dress

Implies :

- Without this dress unlikable
- Without Brahma Jnanam, Svapna and Jagrat have Laya Rupa Nivritti when you wake-up
- Next Day see Svapna again

Bada Rupa Nivritti

- Atyantika Nivritti
- Comes only by Brahma Adhishtana Jnanam
- Prapancha looses appearance Permanently
- Bada Rupa Nivritti by Jnanam while Experiencing Jagrat, Svapna Prapancha

Example :

- Experience Sunrise but know by Jnanam, Sun never rises
- Author extends this logic to Svapna and Jagrat Prapancha
- Svapna and Jagrat have Bada Rupa Nivritti by Brahman Jnanam

Law :

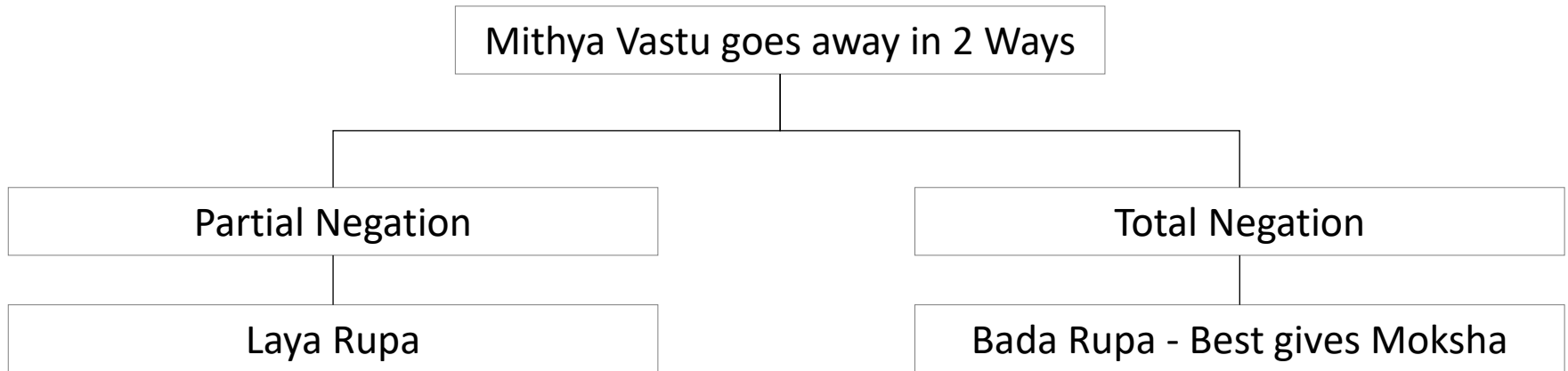
- Nobody experiences unreality Prapancha in dream state or Jagrat state
- **For dreamer, dream not dream in dream**
- **For waker, waking not dream in waking state**
- Swapna and Jagrat have borrowed Existence from Brahman who is the sole lender of existence, and consciousness in the universe and also observing principle.
- Dreamer observer does know that he is lending existence to Swapna Prapancha
- **I Brahman lend existence to Swapna and Jagrat = Jnanam = Gives Bada Rupa Nivritti of Jagrat and Swapna**
- Without this Brahma Jnanam, Jagrat and Swapna have only Laya Rupa Nivrutti
- Swapna - Jagrat - Laya Nivritti pendulum in Brahman experienced by us
- Adhishtana Dvara Eva - Bada Rupa Nivritti Natsu Laya Rupa Nivritti
- For Purva Shankha - Doubt no. 1 - in topic 325
- Question on topic 325 - Answered in topic 327
- Even without Brahma Jnanam, Laya Rupa Swapna Nivritti is possible

Answer to 1st Doubt is as follows :

- Nivritti
- Departure
- Absence of things
- Said in Chapter 4 - Topic 155 - Now repeated in Chapter 6

- **Read Vichara Sagara 10 Times then whole process clear**

- Khyati word Anirvachnia Prasanga Ukta



Bada Rupa Elimination :

- Done by Removing Moola Avidya, Agyanam ignorance of Adhishtanam
- Total elimination
- Bada = Karya Sahita, Avidya Sahita, Agyana Nivrittii
= Atyantika Nivritti
= Absolute freedom
- Bada Rupa Nivritti will not happen without Brahma Jnanam Because Brahman is Adhishtanam for Jagrat, Swapna, it is Laya Sthanam.
- Pot destroyed - Unmanifest condition, not totally Destroyed, Laya Rupa, Nivritti takes Place
- Pot dissolves into Clay, when destroyed with Danda.

- When Nidra Dosha (Nashat) ends, which is responsible for appearance of Swapna, Jagrat Prapancha comes, for us.

It is like Saying :

- It is not Rope Snake but crack on ground or water pipe
- One Mithya Vastu, replaced by another Mithya
- **Snake Adhyasa goes by Pipe Jnanam but Pipe Adhyasa comes**
- Snake goes = Laya Rupa Nivritti, not Bada Rupa Nivritti
- Jagrat = Adhyasa no. 2
- When Jagrat comes, Swapna gets into Laya Rupa Nivritti
- **Both Jagrat Swapna disappears when Brahma Jnanam arrives**
- Jagrat Swapna = Prapancha caused by Avidya
- Where does Pot Resolve, into clay - Material cause
- **Prapancha Resolves into its material cause Moola Avidya, Upadana Karanam**
- Avidya is there until Brahma Jnanam

Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham ॥ 11 ॥

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

Kaivalyo Upanishad :

वैदैरनेकैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ।

न पुण्यपापे मम नास्ति नाशो न जन्म देहेन्द्रियबुद्धिरस्ति ॥ २२ ॥

vedairanekairahameva vedyo vedāntakṛdvedavideva cāham ।

na puṇyapāpe mama nāsti nāśo na janma dehendriyabuddhirasti ॥ 22 ॥

I alone am the theme taught in the different Veda-s, I am the revealer of the Upanishad-s, the Vedanta and I alone am the real knower of the Veda-s. For me there is neither merit nor demerit. I suffer no destruction. I have neither birth nor body, nor sense organs, nor the mind-intellect equipment. [Verse 22]

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmīrāpo na ca vahnirasti na cānilo me'sti na cāmbaraṁ ca ।

evaṁ veditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam ॥ 23 ॥

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ ॥ 24 ॥

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23, 24]

This is Bada Rupa Nivritti :

- Avidya = Laya Rupa Nivritti = Svapna, Jagrat, happens without Brahma Jnanam
- Doubt no 1 Answered.

Revision 262 :

Main ideas :

i) Svapna is Mithya appearance, not Reality, Reason :

- Appropriate time, Place not there for Creation

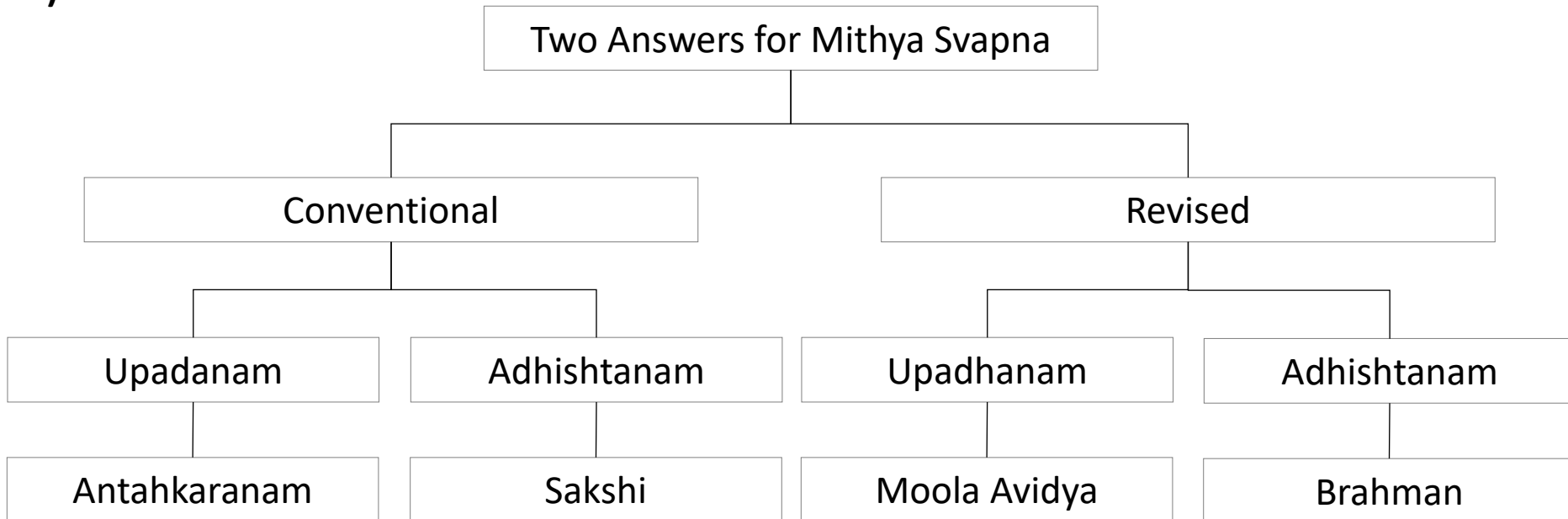
ii) Svapna Being Mithya Vastu What is the Upadana and Adhishtanam?

- All Mithya appearance Must have Material cause and Substratum.

Example :

- “Pot” / Dream / Snake on Rope / Ornament / Mirage Water
- This is Basis of Drishti - Srishti Vada

iii) :



Revised Prakriya :

- Upadanana for Swapna and Jagrat
- Moola Avidya / Maya

Adhishtanam :

- | |
|--|
| <ul style="list-style-type: none">• Brahman Sakshi used for Mind enclosed Consciousness |
|--|
- Moola Avidya enclosed Consciousness, Maya Chaitanyam is Upadanam.
 - For Jagrat and Swapna only one Upadanam and Adhishtanam as Mind is itself Mithya Karyam born out of ignorance of Atma

iv) 2 Doubts will arise :

Doubt no. 1 :

- If Swapna has Brahma as Adhishtanam, Swapna can be negated only by Brahma Jnanam

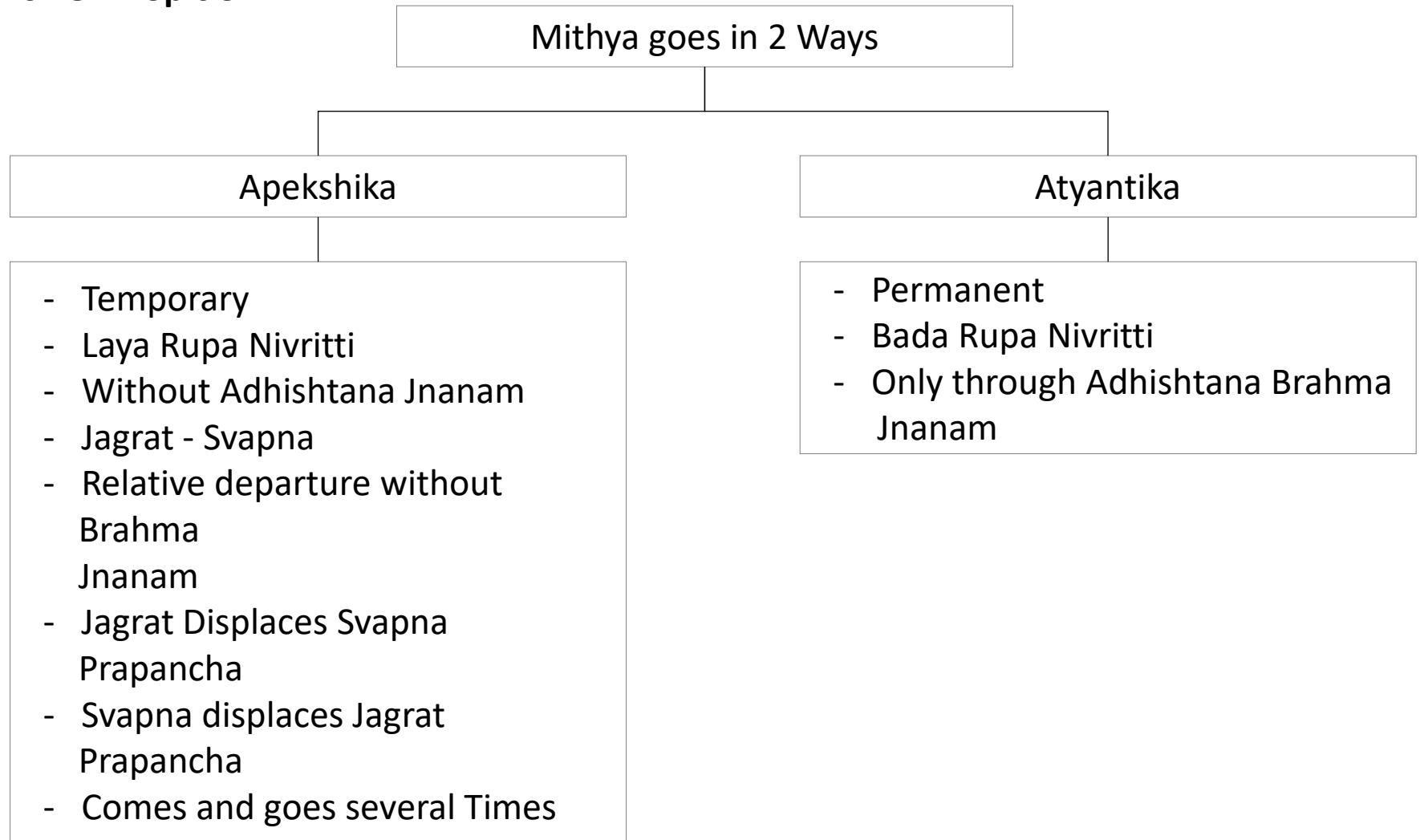
Rule :

- Adhishtana Jnana Bina, no Adhyasa, Swapna Nivritti

Our Experience :

- Swapna goes away in Jagrat
- How Swapna Nivritti without Brahma Jnanam.

Answer : Topic 327 :



v) During Sushupti, Pralayam, Maranam Laya Rupa - Apekshika Nivritti takes place :

- Our topic is Swapna not Jagrat here, not waking Laya Rupa Nivritti
- All Prapanchas are Mithya, Pratibhasikam
- If Swapna has to go off Permanently, Bada Rupa, will require Brahma Jnanam.

- Still Appearance will be there for experience
- Once Jnanam comes, Bada Nivritti takes place
- Experience continues, existence as real is plucked out from it and it is taken as Mithya.
- Like existence of Swapna is removed and we transfer to its Adhishtana Waker's Antahkarana in conventional method, here it is handed over to Brahman.
- Experience continues in all Bada Adhishtana Sattas

vi) Bada possible only for Mithya Vastu :

- Bada called sublation, exists only for Mithya Vastu, Body / Mind / Intellect, world
- All Mithya Vastus are Adhyasa

vii) When Bada taken for Adhyasa, Satta of Vastu transferred to Adhishtanam

viii) Jivan Mukta experiences world but Bada takes place in the intellect

- All Prapanchas are Adhyasa

Jnani will say :

- Jagrat Prapancha does not have existence
- Anubhava Asti, Satta Nasti...

Dakshinamurthy Stotram :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यस्साक्षात्करणाद्भवेन्न पुरनावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ३ ॥

yasyaiva sphuraṇaṁ sadātmakamasatkalpārthakaṁ bhāsatē
sākṣāttatvamasīti vedavacasā yo bodhayatyāśritān |
yassākṣātkaraṇādbhavenna puranāvṛttirbhavāmbhonidhau
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 3 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

- **Existence does not belong to Jagrat Prapancha in the Past, Present, Future**
- This will be intellectual conclusion

With this knowledge, can boldly say :

- **World does not exist**
- **Borrowing existence from I - Adhishtanam, Jagrat Prapancha appears to exist**
- World has no existence in 3 Periods of time

- If I make these statements and mean it, for me Jagrat Prapancha Bada has taken place.
- Jnani does not remove appearance of the world but does the transfer of existence to Brahma - I
- Shankara uses 'Upamardana' for Bada, Mithyatva Nishchaya
- Transference of existence take place only by Adhishtana Jnanam
- Without this transference, when Dvaita disappears in Jagrat or Svapna, that disappearance is called Laya Rupa Nivritti
- They arrive and depart continuously, Anaadi, in every birth

• **After Jnanam, will say - Appearance has no existence**

Topic 326 - 2nd Question :

- If Jagrat and Svapna have same Upadhi and Adhishtanam, both should be in Samana Satta

Moola Avidya	Adhishtanam
Upadhanam	Brahman

- Both should be Vyavaharikam or Pratibhasikam, One Satta

Brahman	Prapancha
<ul style="list-style-type: none"> - Paramartika Satta - Atma separate Satta 	<ul style="list-style-type: none"> - Anatma - Vyavaharika Satta = Jagrat - Pratibhasika Satta = Svapna

How to differentiate Jagrat and Svapna :

- If both have same Upadhanam and Adhishtanam?
- With Upadana and Adhishtana Bheda can explain Satta Bheda
- Now how will you explain Vyavaharika, Prabhasika Satta?

Topic 328 :

(३२८) दोषान्तरासहकृताविद्यामात्रजन्यं व्यावहारिकम्। दोषान्तरसहकृताविद्याजन्यं प्रातिभासिकमिति द्वितीयशङ्कासमाधानम् —

2 Answers :

i) New Distinct reason for Bheda in Svapna

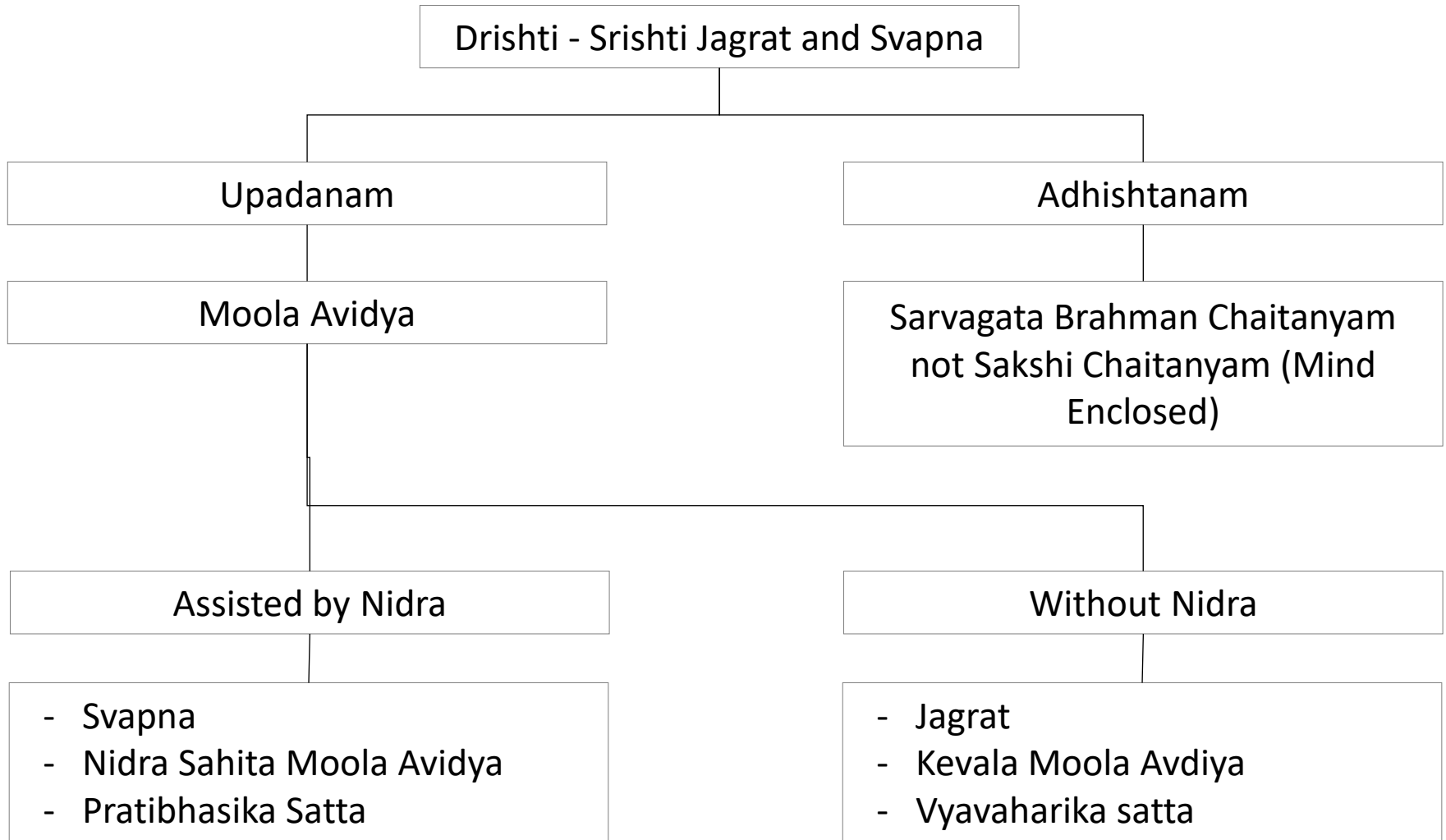
Previously :

- Upadanam - Adhishtanam different, hence Bheda
- Replace with revised reason
- Retain Vyavaharika, Pratibhasika, Paramartika
- We redeem Trividha Satta

ii) There are only 2 Orders of Reality not 3 :

- Paramartikam and Pratibhasikam, Sarvam Pratibhasikam, always
- Dvividhi Satta Vada
- Drishti Srishti Vada

This is 2nd Reply :



- Model useful for Vedantic Meditation

• **Replace Brahma Chaitanyam by Aham in meditation**

- With Sravanam and Mananam, Aham Brahmasmi is over
- I am Adhishtanam for Jagrat and Swapna

- **No Jiva Srishti and Ishvara Srishti**
- **I alone am creator - Srishta of Jagrat and Swapna**

No Negotiation, I am Creator

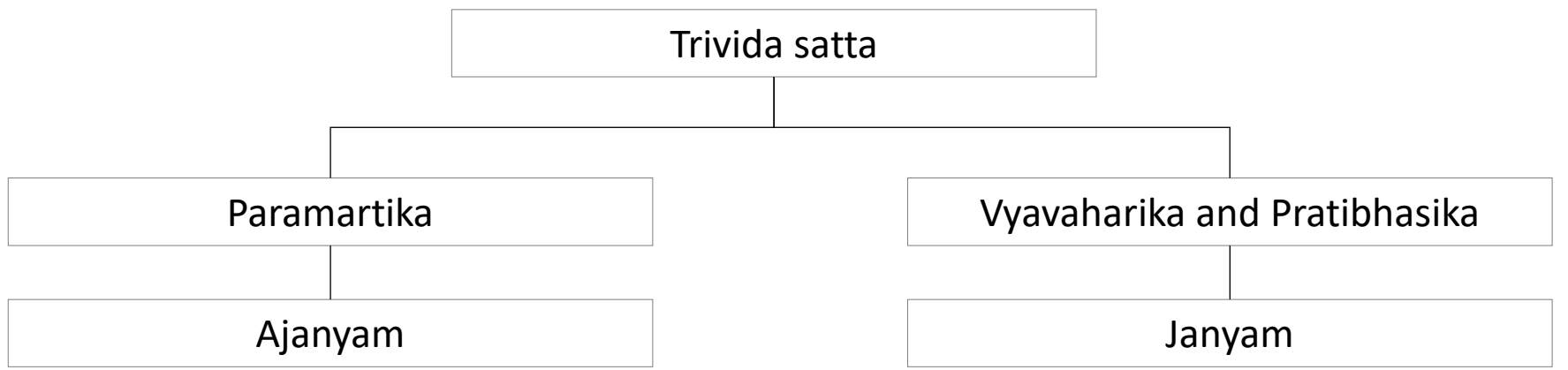
With Nidra swapna

Without Nidra Jagrat

- In Vedantic meditation, no outside Ishvara as creator.
- I Turiyam create Jagrat, Swapna by Using Upadhanam of Moola Avidya.
- Vyavaharikam and Pratibhasika

• **I also remain as Absolute Paramartika Satya Brahma Chaitanyam.**

- Trividi Satta Vada maintained
- Without Nidra - Avidya alone = Jagrat
= Vyavaharikam
- With Nidra and Avidya = Swapna
= Pratibhasikam
- Moola Avidya and Nidra - Janiya Swapna
- Moola Avidya Janya - Jagrat



Yaduktam :

यदुक्तं जाग्रत्स्वप्नौ समानाविति तन्न। जाग्रति
देहादिपदार्थानामुत्पत्तौ दोषान्तरासहकृतकेवलाविद्योपादानकारणम्।
स्वाप्नपदार्थानामुत्पत्तौ सादि-निद्रादिदोषसहिताविद्या कारणमिति विशेषोऽस्ति।
तस्मादन्यदोषरहितकेवला-विद्याजन्यं व्यावहारिकम्। सादिदोषसहकृताविद्याजन्यं
प्रातिभासिकम्। स्वाप्नपदार्थाः निद्रादोषसकृताविद्याजन्यत्वात्प्रातिभासिका भवन्ति।
जाग्रत्पदार्था दोषान्तररहितकेवलाविद्याजन्यत्वाद्ब्यावहारिका भवन्ति। इत्थं
स्वाप्नपदार्थानां जाग्रत्पदार्थेभ्यो वैलक्षण्यं दृश्यते। इदं तु सर्वं सत्तात्रैविध्यमङ्गीकृत्य
स्थूलदृष्ट्योक्तम्। विचार्यमाणे तु सत्तात्रैविध्यं न सङ्गच्छते। जाग्रत्स्वप्नयोरपि परस्परं
वैलक्षण्यमपि न सिद्ध्यति ।

- Same idea Elaborated.

Question :

- If both Upadanam and Adhishtanam is same, how to differentiate our experience of Jagrat and Svapna?
- Avidya alone in Jagrat, without Nidra support

Give Different Reason :

Jagrat	Svapna
<ul style="list-style-type: none">- When Deha rises- Avidya without Nidra Support- Anaadi Maya, Moola Avidya- No beginning- Jagrat Anaadi Karyatvat- Vyavaharikam- Moola Avidya, Maya resting in Brahma Chaitanyam, I	<ul style="list-style-type: none">- Sa Aadhi has a beginning, end- Because Nidra is Sa-adhi- Svapna - Sa - Adhi Karyatvat- Pratibhasikam

I Brahma Chaitanyam am Common Adhishtanam

With Maya Costume

- Self ignorance, Jagrat
- With Moola Avidya Shirt I become Ishvara
- With one Upadhi create Jagrat

With Nidra Costume

- Waker and self ignorance
- With Nidra Coat I become Jiva
- with 2 Upadhis, create Svapna

- Pattum Nane, Bhavamum Nane.... I am the song, I am the Lyric.
- I am Adhishtana Brahma Chaitanyam not Sakshi Chaitanyam
- Merger of 2 Reflected Consciousness in Sleep

Original Satta Vada	Revised Satta Vada
<ul style="list-style-type: none"> - Separate Jagrat and Swapna - Paramartika Popular Vedanta for Junior Students, Sthula Buddhi, gross intellects - Jagrat Superior, Swapna inferior Easy to reject - Trivida Satta Vada - Srishti, Drishti vada 	<ul style="list-style-type: none"> - Jagrat and Swapna - Pratibhasikam - Paramartika same unpopular Vedanta for Senior, Sukshma Buddhi finer intellects - Jagrat, Swapna no difference at all - Both Mithya - No Superior, inferior - Divida Satta vada - Drishti Srishti Vada

Purva Paksha :

- All vedas talk about Trivida Satta - Popular Vedanta - Taught by Vedanta Paribhasha by Dharma raja Adverindra, Vidyaranya in Panchadasi
- Brahma Satyam - Teaching not Disturbed by Trivida or Divida Satta Vadas
- Liberating knowledge Aham Satyam, Jagan (Jagrat / Swapna Prapancha) Mithya
- Mithya can be 2 or one, Mithya is Mithya....

Jagat

Paramartika

Vyavaharika

- Will not affect Aham satyam
- Drishti - Srishti Vada Difficult to Swallow

Revision 263 :

सादिदोषसहकृताविद्याजन्यं प्रातिभासिकम्। स्वप्नप्रपदार्थाः
निद्रादोषसकृताविद्याजन्यत्वात्प्रातिभासिका भवन्ति। जाग्रत्प्रपदार्थाः
दोषान्तररहितकेवलाविद्याजन्यत्वाद्द्वयावहारिका भवन्ति। इत्थं स्वाप्नप्रपदार्थानां
जाग्रत्प्रपदार्थेभ्यो वैलक्षण्यं दृश्यते। इदं तु सर्वं सत्तात्रैविध्यमङ्गीकृत्य स्थूलदृष्ट्योक्तम्।
विचार्यमाणे तु सत्तात्रैविध्यं न सङ्गच्छते। जाग्रत्स्वप्नयोरपि परस्परं वैलक्षण्यमपि न
सिद्ध्यति ।

- ND established Svapna is Mithya as extension, Trivida Satta Vada is a method of Teaching Advaitam.

Trivida, Satta / Satyam

Paramartika

Vyavaharikam

Pratibhasikam

Trivida Satta Vada

Conventional

Regular TSV 1

Revised

Regular TSV 2

- Compare and Contrast - Study

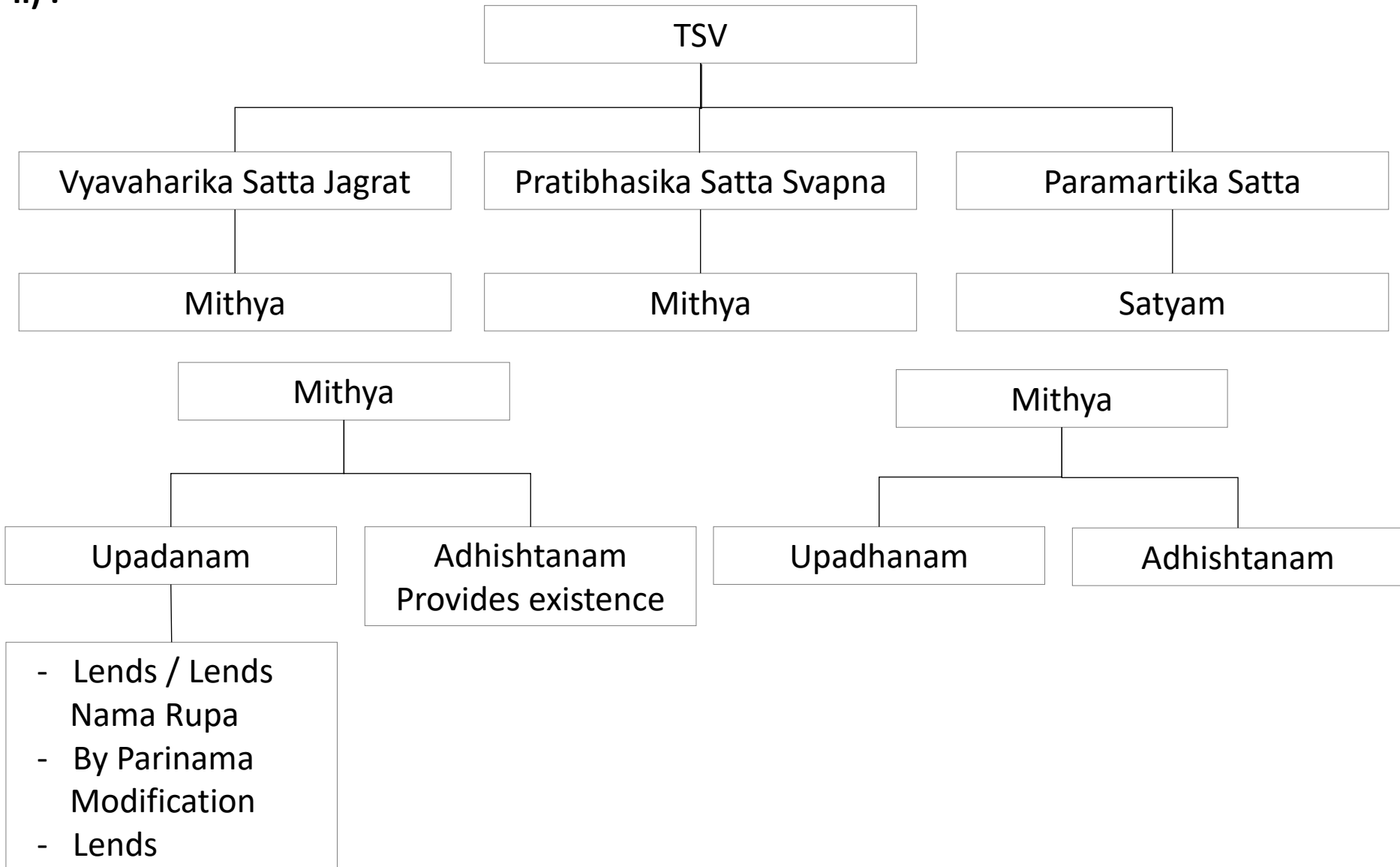
i) Upadanam, Adhishtanam are Key words required In all Mithya Padarthas :

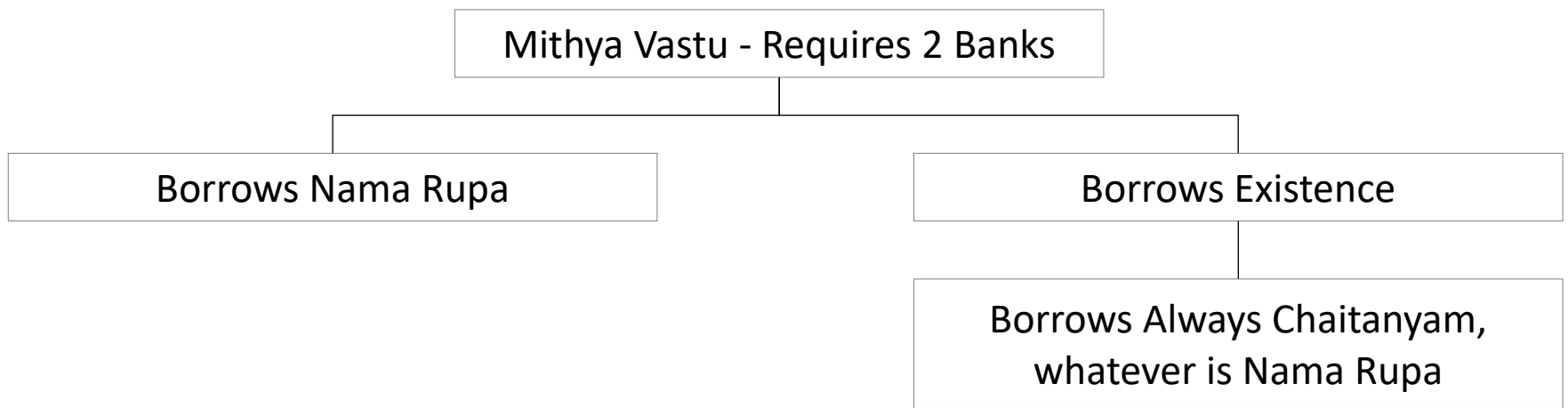
- Rope - Snake
- Dream - Waking
- Shell - Silver
- Mirage - Sand

SR. No	Paramartika	Vyavaharika	Pratibhasikam
i) TSV 1 / Old	<ul style="list-style-type: none"> - Brahman enclosed 	<p>Jagrat Prapancha :</p> <ul style="list-style-type: none"> - Avidya - Upadanam - Moola Avidya Maya <p>Adhishtana :</p> <ul style="list-style-type: none"> - Brahman - Brahman Chaitanyam enclosed (Avachinna) with Moola Avidya Maya - Avidya is upadhi - Brahman Chaitanyam is Adhishtanam 	<p>Svapna Prapancha :</p> <ul style="list-style-type: none"> - Upadanam - Mind <p>Adhishtana :</p> <ul style="list-style-type: none"> - Sakshi Chaitanyam - Sakshi = Chaitanyam enclosed (Avachinnam within mind) - Antahkarana Avachinna Chaitanyam - Antahkaranam is Upadhi - Sakshi Chaitanyam is Adhishtana
ii) TSV 2 / Revised	<ul style="list-style-type: none"> - Brahman 	<p>Jagrat :</p> <ul style="list-style-type: none"> - Avidya - Upadana - Adhishtana - Brahman 	<p>Svapna :</p> <ul style="list-style-type: none"> - Upadanam - Moola Avidya - Nidra Sahita Moola Avdiya - Adhishtanam - Adhishtanam = Brahma Chaitanyam

- W.r.t Satyam - No Upadana, Adhishtana Bheda
- Satyam itself is Adhishtanam

ii) :



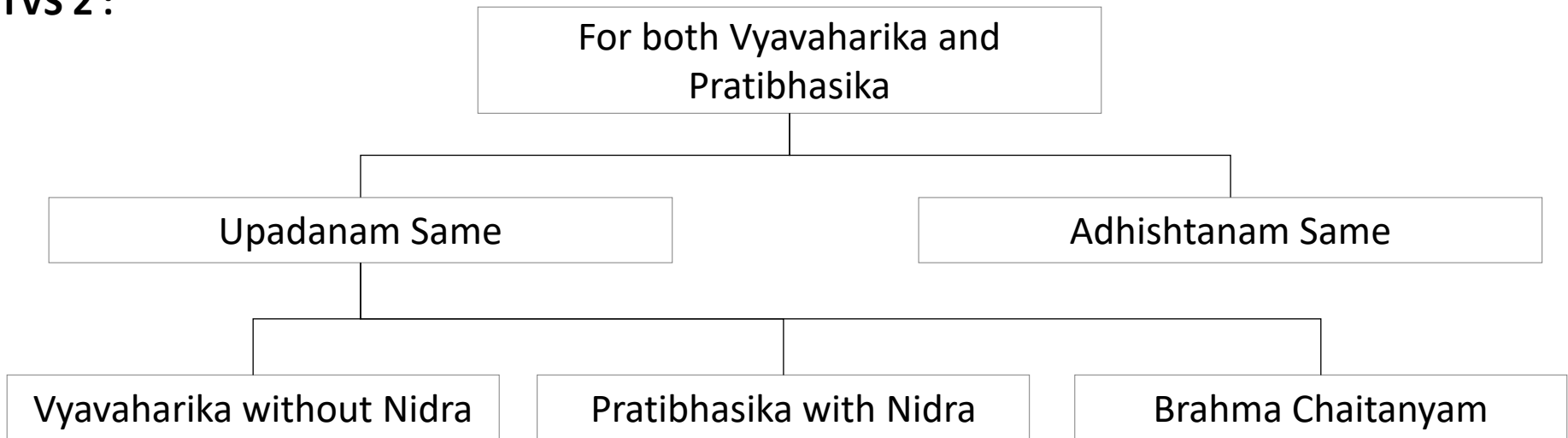


TVS 1 :

- Upadana Adhishtanam Bheda between Vyavaharikam and Pratibhasikam

Jagrat	Svapna
Moola Avidya / Brahman	Antahkarana / Sakshi

TVS 2 :



- Trivida Vada concluded in Topic 328.

From Idam tu - Onwards ND's Observation :

i) In Trivida Satta, 1 or 2 Mithya doesn't matter :

- Mithya not ultimate teaching of Veda, not Parama Siddhanta, Only gross teaching for junior students

ii) Idam tu Sarvam :

- TSV 1 and TSV 2 - Sthula, gross Drishti

iii) On enquiry, from Sukshma Drishti :

- 3 Orders of reality not appropriate, not acceptable

iv) We accept difference between vyavaharika and Pratibhasika :

- Prapancha, Jagrat and Swapna Prapancha, Kshetram, waking and dream :

- **Ultimately we say dream = waking or waking = Dream**

- Both are Pratibhasika

- **Both waking or both dream, Does not Matter, Mithya, Relative world, not absolute**

- No mutual difference between Jagrat, Swapna is acceptable
- In Advaitam, 3 Orders discussed generally
- Trivida Satta accepted by grade Acharyas

v) Huge complaint from student :

- Some Vedantin disturbed to equate Jagrat and Swapna
- Dharma Raja Advarendraya in Vedanta Pratibhasha, and Panchadasi - Chapter 4 - Vidyananya.

- Acharyas talk of Trivida Satta
- They compromise together to cater to junior students
- They accept Divida Satta also
- Whether you accept the Divida or Trivida Satta, no change in ultimate teaching
- Liberation not based on Trivida or Divida Satta

• **Aham Satyam, Sarvam Anyatu Mithya, Two or more Mithya ok**



- This knowledge liberates whether we agree with Drishti Srishti Vada or not.